

THE
CONGREGATIONALIST

Boston Thursday 4 April 1895



JAMES HANNINGTON.

Born Sept. 3, 1847; died Oct. 28, 1885.

WHAT did he achieve, this martyr-bishop of the modern church? He died at the early age of thirty-eight. He had not time to do many things, and yet we may truly say that he did much. Not to mention the deep impress of his own personality which he has left upon those who were brought into close contact with him, he has given to the missions in East Africa an impulse of which we may confidently expect that they will not lose the momentum. He has completed the circle of that great ring of Christian stations of which the signet stone is the Victoria Nyanza, and, in joining the two ends, has welded them together with his death. . . . To us he has bequeathed the priceless legacy of a devoted life. His splendid example will not have been set before this generation in vain. . . . The world is his tomb. Somewhere upon its circumference lie his mortal parts. Wherever that may be we know that his sleep is sweet.—*From the Biography of Hannington, by Rev. E. C. Dawson.*

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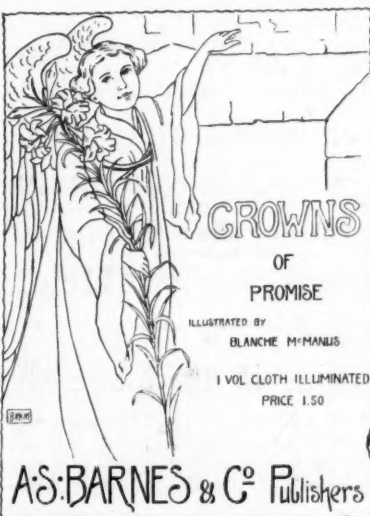
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THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 4 April 1895

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Dr. Dunning's third letter appears this week.
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 May 31-June 5: Constantinople.
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Ready April 6. The American Board special, including the editorial and article which appeared in *The Congregationalist* two weeks ago, with several additional portraits. Sent postpaid. 100 copies \$1.25.

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IT is in times of adversity that our Lord's real power and majesty are most apparent. Against the shadow of misfortune the light of His glory appears more clearly. He is rejected by the people who wished to make Him king, and we see Him walking on the sea and commanding the storm to become a calm. He foretells His sufferings and death to His disciples in the quiet place where Peter had confessed that He was "Christ, the son of the living God," and immediately after occurs the glory of the transfiguration. Such mingling of triumph and defeat, of dignity and abasement, comes to its high, however, in the last days before the crucifixion, and has its commemoration in the day which we call Palm Sunday. Our Lord Himself well knew that the end was near, and even the crowd must have felt that there was a shadow over their joy as they cast their garments in the way. There were the indignant and protesting Pharisees. There was the Roman power against which many knew that Jesus had expressly refused to make war. The center of the procession was but a self-appointed teacher from the provinces, and the homage paid was partly love and gratitude and partly hope of change. And yet with what authority and dignity our Lord accepts the tribute of devotion and answers the objections of the Pharisees! This is the lesson of Palm Sunday—that where Christ is there are strength and courage, dignity and power. These are inherent in His work. They do not need to be asserted or advertised. The church is sufficiently commended to men when we can show, in whatever lowly circumstances, that Christ is really there.

The gathering of over a hundred of the solid business men of Massachusetts at the Thorndike in this city last Wednesday indicates how strong a hold Y. M. C. A. work has upon the purses and hearts of leading laymen in our churches. They came together on the invitation of the State executive committee for Massachusetts and Rhode Island, and listened to wise and stirring addresses by Governor Greenhalge, Bishop Lawrence, Hon. Frederick Fosdick, Henry M. Moore and others. The objective point was the stimulation of interest in the proposed endowment building to be located in Boston, and from which the committee can superintend the rapidly growing work in the two States. For this structure over \$40,000 have already been subscribed in pledges of \$1,000 each, and the raising of the entire sum needed—\$100,000—ought not to require much further time or effort. The multiplication of associations in these two States from forty-two in 1885 to eighty-nine in 1895, and the expenditure of more than \$1,000,000 in this same period for buildings, together with an enlargement of the secretarial force, make it imperative that there should be careful and constant oversight of

the expanding activities. A building will greatly facilitate this end and, on the other hand, will be a source of revenue. As Bishop Lawrence remarked at the meeting alluded to, "Money spent in wise superintendence of Christian work is well invested."

An important contribution to the increasing volume of literature on free pews is the article in this week's issue by Rev. Thomas Simms, embodying the results of careful investigation into the operations of the system in Connecticut. It will be seen that his inquiries were comprehensive and specific and cover exactly the points which are always raised when this subject is agitated. The substantially favorable testimony to the effect of the change to free pews upon church attendance and finances, and as respects the impression made on outsiders, will go far toward encouraging other churches to adopt the plan. The fact that not a few of our churches hold their annual meeting in April renders this article particularly timely. We wish it understood that, while we have favored this reform where it can be pushed wisely and successfully, our columns are always open to properly prepared arguments against it, and we should especially value testimony from churches—and we happen to know of several such—that have changed from the free to the rental system. If a church has tried the free system and found it wanting, it certainly owes it to the sisterhood of churches to state the fact and the reasons therefor, so far as they can be ascertained.

The intuition of a child is an awful thing. It discerns the devices of a faithless parent. It sees the hypocrisy of a wolf in sheep's clothing. In a noble sermon preached by Rev. John P. Coyle, D. D., to his Denver congregation, a sermon which proved to be his last message to his new flock, he appealed to the highest earthly tribunal when he said:

My ambition is to remain and see a generation of children grow up under my pastoral oversight. These children must respect me, my character, my intelligence and my courage. Had I been a coward to avoid unpopularity, though no one knew it but myself, it would have so affected my bearing that the divine instinct of the boy would have detected something despicable, and I could never have been to your boys the pastor I have an ambition to be.

We are told that the young men are not in the churches. If this be true, we trust that in no case it is because the "divine instinct" of boys and young men detects formalism and professionalism in those who are set to be their spiritual guides?

Of exceeding value are the statistics which Rev. F. E. Clark, D. D., has gathered from more than 500 Endeavor Societies, with relation to the attendance of their members upon the regular services of the church. It is a frequent ground of complaint that the young people of our churches attend their own meetings but neglect those

of the church proper. Just here is where we want an array of cold facts, and Dr. Clark has put us all under obligation in securing them. They show that seventy-six per cent. of the members of these 500 and more societies are in the habit of attending the Sunday evening services, while fifty-seven per cent. attend the midweek prayer meeting. If this showing appears at first somewhat unsatisfactory, we must put over against it the fact, also ascertained by Dr. Clark, that the attendance of church members on the Sunday evening service is forty-six per cent. and on the midweek prayer meeting twenty-eight per cent. So any charge of indifference that would apply to the young people rests with almost double force upon the rank and file of church members. Says Dr. Clark aptly "Wherever the percentage of the attendance of young people is comparatively small, the percentage of the attendance of the older people is lamentably small." It is quite evident that we need to cultivate a sense of keener responsibility to covenant obligations on the part of all our church members, but these figures certainly show that it is with their elders, rather than with the young people, that we need to begin.

The last words of the late Prof. J. Stuart Blackie were: "The Psalms of David and the songs of Burns, but mind the Psalter first." What a genial, lovable, picturesque, patriotic, unique character the great Scotchman was, he who sang as soon as he arose and just before he retired and much *ad interim*. Not long before he died he said to a clerical friend: "I have been studying Luther, and I know now why he made so much of faith and so little of works. Works are outward things done to order, but faith is an inner thing that springs from the heart and is the root of all." His pastor says he never heard him speak the name of Jesus, "because whenever he alluded to Him he called Him 'our Saviour,' and that in a tone of reverence which made you feel that to him Christ was something that no other man could be. The tone in which he said 'our Saviour,' always touched my heart with a feeling of the profound reverence and love which he had for Christ." And yet there are some people who think they are growing in grace if they refer to Jesus Christ as familiarly as they would had He been their classmate in college or were He their partner in business now.

In spite of its frequently supercilious and oracular tone, the *Nation* is very often right in its judgments and wise in its suggestions. But it can say more ungenerous things than almost any other journal. We agree with it in opposing the annexation of Cuba, Samoa or Hawaii. Its arguments to the contrary are sound. But it ought to be ashamed of its sneers at the American missionaries in Hawaii. It knows, or should know—everybody else knows who has tried to learn the facts—that the missionaries did a thoroughly worthy and commendable work in the Hawaiian Islands. The deterioration of the natives is in spite of, not because of, their influence, and probably would have been far more swift and deadly but for the restraints which the missionaries offered. The *Nation* disingenuously lumps in the sons of the missionaries with their fathers, and then insinuates blame to the fathers for evils alleged to have been done by the sons. The fact that sons or

grandsons of missionaries have helped to bring the present government into power may or may not be creditable to them as individuals, but that they are sons of missionaries is irrelevant. If they are dishonest and unrighteous or conscientiously and dangerously mistaken, although honest, it is quite fair to condemn their course. But it is neither fair nor prudent to fling sneers at missions under the guise of criticisms of political history.

TURKISH OUTRAGES UPON AMERICANS.

We said week before last that the grievances which the United States lately has suffered from Turkey are trifles in comparison with the horrors of the recent massacres of Armenian Christians. Yet the insults which Turkish officials have dared to offer to American citizens within the last five or six years, and which have gone unredressed, are very far from trifling in themselves. It is high time that they were stopped. The American public does not realize what is going on in Turkey. If it did there would be a general outbreak of indignation which would stimulate the State Department at Washington to take a firm course.

The facts are these. Within a few years past, say six years, the property of American citizens has been repeatedly seized, detained, injured, and even confiscated by the Turkish authorities. Complaints have secured occasional apologies, but no recompense or redress or alteration of the official policy. None has been intended. The apologies have been simply a blind. Moreover, the private correspondence of citizens of the United States has been tampered with. Not only have newspapers been stolen but personal letters have been opened. This is a flat and impudent violation of existing treaties. Moreover it seems to be due to a definite understanding with the palace, and one which does not apply to an occasional letter but practically establishes a policy of scrutiny.

These offenses are serious enough but worse have occurred. When Mr. Macallum, a missionary of the American Board, lay dangerously ill in Khansun in October, 1891, his friend, Mr. Richardson, wished to go to his relief from Erzurum. But the latter was confined to Erzurum by the Turkish officials and was deprived of his Turkish passport and his United States passport also was forcibly seized and detained. He had as complete a right to make his proposed journey as he would have had in Massachusetts and his confinement was a gross outrage, augmented by the insult to the United States government in the matter of the passport. Furthermore, in August, 1892, Dr. Pettibone was arrested in Adana for no cause, and although he was allowed to go on bail, his mission house and the private papers of the occupants were ransacked, in direct violation of even Turkish law not to speak of treaty obligations. The object was to discover some justification for the arrest already made. Mr. Crawford, of Brousa, also was arrested at about the same time and confined for three days and neither of these outrages upon a citizen of the United States ever has been redressed in any manner, or even apologized for, so far as we can learn. And we are ashamed to say that it is stated on good authority that in December, 1891, the State Department distinctly instructed its representative in Tur-

key "to do nothing in the case of Richardson and Crawford." What wonder that the Turks abuse Americans when our own government washes its hands of them and itself submits to be insulted!

More might be stated, but enough has been said. How long shall such a condition of things be allowed to exist? We appreciate the caution necessary to the movements of the department of State. But it is in possession of abundant facts. It knows perfectly well that the Turkish government has insulted the United States defiantly more than once, and is quite ready to do so again. We have no sympathy with jingoism, but it is high time that our government made the safety and welfare of its law-abiding citizens in other countries more of an object. Whether the great powers of Europe take any action toward reforming the Turk or not, he must be taught that the lives and property of American citizens are as precious as those of English or French, and that to forget that fact will cost him just as dearly. We call upon the administration at Washington to turn over a new leaf in its policy toward Turkey. The United States needs a strong representative at Constantinople, and, even more, a determined policy at Washington in regard to Turkey. It needs a policy which will not spare plain language to the Grand Vizier, and will not hesitate to back it up with the white fleet. One or two of our ships of war off Smyrna would make an immense and immediate difference, and the only guns fired would be in saluting. When will the administration adopt such a policy? Just as soon as the public demands it. Perhaps sooner and voluntarily, but then at all events.

A TRUSTED OFFICIAL.

We little thought when, in connection with the preparation of our American Board special a few short weeks ago, we were interviewing Mr. Ward in regard to his department of the work that we should so soon be called upon to chronicle his death. It has indeed come more speedily than even those who were aware of the insidious character of his disease anticipated, but, on the whole, perhaps not sooner than could be desired, in view of the fact that the only alternative to death would have been intense pain.

Elsewhere in this paper those who have stood in the closest official relations to Mr. Ward express their sense of bereavement and give voice to their estimate of their associate. It only remains for us, representing the denomination whose foreign missionary enterprise he served so long and faithfully, to utter the regret felt from one end of the country to the other over the departure of one who occupied so important a place in the administration of the Board, and who was as blameless in his personal life as he was competent and successful in his vocation.

It did not fall to Mr. Ward's lot to go to the jungles of Africa to preach the gospel. He was competent to do this and would gladly have done it if duty had pointed in that direction. Neither was he called upon to address great meetings in the interests of the cause, to kindle the enthusiasm of the home churches, to arouse in the breasts of young men and young women a desire to give themselves to the foreign work. But though his service was not conspicuous before the world, it was no less heroic than

that of any servant of Christ in the hard places of the earth. To sit over against the treasury, to watch vigilantly the inflow and outgo, to scrutinize every expenditure, to economize, to invest wisely, to carry on his mind and to have at his tongue's end all the resources and all the obligations of the Board—in short, to be the leading financial adviser and executive in a great concern, whose annual business has of late amounted to nearly three quarters of a million—is not this a life work of which any man might be justly proud and the influence of which will go on through the ages?

THE MEDFIELD CASE.

The facts in the Medfield, Mass., case, to which we have referred once or twice, are these. Messrs. Searle, Dailey & Co., dealers in straw goods in New York, have a factory in Medfield. Mr. E. V. Mitchell is their resident partner in that town. He has been for some time an owner of a hotel there. In this hotel some three years ago liquor was sold in violation of law. Three ministers of the town caused the landlord to be fined, and although, by mutual agreement, but a single sale was complained of, the place was termed in the complaint, by advice of the judge, "a liquor nuisance." The resident member of the firm, therefore, announced his purpose to drive Rev. N. T. Dyer, the Congregational pastor, out of town, although Mr. Dyer personally did not swear out the warrant and did not know until some time afterwards that the term "a liquor nuisance" had been used.

The straw factory supplies the main industry of the town, and many of Mr. Dyer's congregation depended upon employment in it for their living. In the course of time about forty of these persons were discharged outright or were refused the usual re-employment after the regular summer vacation, being told plainly that the only objection to them was their support of Mr. Dyer. This persecution even went so far as to threaten those who traded with his friends. The result was that some persons have had to leave town permanently, others are obliged to go out of town to work, and still others find their business in the town seriously interfered with. Mr. Dyer's church has stood by him loyally, but, of course, finds the condition of things very hard to be endured. The Board of Arbitration and Conciliation did not decide that a technical lockout had occurred, but abundantly confirmed the fact of the injustice shown toward the Congregational church and its pastor.

We have not space to consider at length the issues involved. But we desire to point out several features of the case which deserve to be specially noted. We will not dwell upon the foolish and cruel injustice of the treatment which these Congregationalists have received. It is as obvious as it is discreditable. But two or three questions call for answer which American citizens of whatever religious belief seldom allow to be answered except in one way. Is it just or safe for one man to be allowed to dominate thus over others, using his power to suppress their rights as citizens and as men? History is full of answers to this question and in the end history will repeat itself afresh in Medfield. May any man dictate to others, merely because they are in his employ, what they shall do with the money which

they have fairly and fully earned? Not very long, especially in New England. Is religious liberty safe among us while such oppression as that in this case can be exercised? Not unless it is a very different and less desirable possession than it was when our forefathers sacrificed so much for it. The peculiarities of this local episode give it a more than merely local importance. When such an interference with common rights has occurred the public at large has the right to know of it and is vitally interested in correcting it.

FAITH IN SPITE OF MYSTERY.

It is the mystery rather than the difficulty of serving God which embarrasses many. If none of our prayers seemed to go unanswered but those offered mistakenly, however innocently, that is, those offered for objects the granting of which would really do us harm instead of good, the mystery would not be so perplexing. Or at any rate it would sooner or later clear itself up when the real character of what we had prayed for had become evident. The strange, hard trial of our faith lies in this, that sometimes the Almighty appears to disregard, or even deny, our petitions for gifts which seem to us distinctly what He has bidden us ask for and has promised to bestow. Sometimes they are not only natural, commendable and wholly proper to be sought but even of vital importance to our spiritual growth and peace. When such petitions at the throne of grace seem to go unheeded, the human heart is puzzled and discouraged.

Yet undoubtedly it all is right and the divine attitude will justify itself to us in the end. Probably such an experience, a sense of being almost abandoned by God, is useful for some souls. We may need to feel that the darkness around us is thick and heavy, that the bestowal of divine grace is not a light and trivial matter, so as to appreciate thoroughly that we are simply and literally helpless by ourselves. Perhaps such extreme moments enable us to understand, in some degree and as otherwise we could not, those solemn moments in the experience of Jesus when He thought Himself forsaken of God. Anything which interprets His history more fully to us is a blessing to us. And one thing is certain. If faith survives the test, if it endures patiently the chilling mysteries of life, the calm, sweet joy in God which follows is beyond the power of words to express.

THE WEEK IN REVIEW.

Injunctions as "Gatling Guns on Paper."

Whatever the decision of the Supreme Court concerning the income tax law may be, even though it affirm its constitutionality, it will not be as important as the one it will render on the appeal of E. V. Debs from the decision of the United States Circuit Court; for the decision on the income tax will affect property chiefly and determine the power of the State to limit somewhat the accumulations of individuals. Of course, in so far as property may contribute to secure personal liberty, leisure and culture, the tax will affect them. But we have hardly come yet to recognize the truth of a contention of Mr. Joseph Choate in his great argument before the Supreme Court, viz., that the State exists primarily to preserve property. To most men liberty of action, personal freedom, the right of a trial

by their peers if deemed guilty of crime are of more consequence than the acquisition or retention of property. Hence it is that many who have suffered personally and a yet larger number who make securing justice a duty are deeply interested in the decision which the court will render in the case of Mr. Debs. For the kernel of the matter is, whether judges of equity courts shall, as Mr. F. J. Stimson, Boston's clever young lawyer puts it, restrain not alone parties to the suit,

But all the world, without actual notice of a court order or injunction, not only from interference with property, which is the subject of the suit, but from committing, or conspiring to commit, or aiding or advising others to commit, acts which are criminal acts. . . . We have seen such persons . . . deprived of their liberty, punished by imprisonment. . . . We have seen them so punished without the usual safeguards of liberty afforded by the criminal law, without indictment, without the right to counsel, without being confronted by witnesses, without trial by jury, and sentenced at the discretion of a judge.

Last summer "chancery process was executed by bullets and bayonets" and "equity jurisdiction passed from 'the theory of public rights' to political prerogatives." Such proceedings persisted in will aggravate, not heal, the industrial problem.

New Trusts and Their Public Utility.

Trusts and vast monopolies have a high rate of mortality, and yet their birth rate is quite as high. While the public is learning of the rottenness of the defunct Whisky Trust, the advent of a great combination which will control the passenger and freight traffic on the Hudson River between Albany and New York is heralded. Having the Vanderbilt wealth and conservatism back of it, it promises to live long and serve the public and itself handsomely. Recent judicial decisions affecting patent rights have operated to relieve capitalists from some dread which they have hitherto felt in combining to fight the American Bell Telephone Co., and make it seem probable that ere long the people of this country will emerge from the toils of that grasping monopoly. Of course in large centers where it is thoroughly entrenched the Bell Company can make it difficult for competitors to give equal service, but already it is reducing rates where forced to, and last week saw the organization of a rival company in New York City which has vast resources and controls valuable new patents. Here and there, in Boston and Delaware for instance, attempts are being made just now to get at the crookedness and extortion which enters into the management of most of the great gas trusts. With the present processes gas is far more costly than it need to be for the consumer. What will it be if the recent discovery of an easy and cheap way of making acetylene is utilized to the public's advantage?

The Wonders of Modern and Future Science.

Indeed, we seem to be entering upon an era of discoveries and utilization of natural forces which will set the past triumphs of men far in the shade. One arises from the reading of the article on Nikola Tesla in the *April Century* with awe and bewilderment. In a few days the mighty torrent of Niagara is to set turbines and dynamos stirring that will generate power and light for countless factories and homes in Western and Central New York and Eastern Ohio. The New York Central Railroad announces that its local trains between Buffalo and Niagara Falls will soon be propelled by electricity. All over the county water power and steam

power are generating electricity which is propelling trolley cars that are paralleling the steam railroads, often surpassing their service, often reducing their earning power and powerfully changing social and industrial conditions. Legislatures are compelled by it to face new problems affecting transportation and popular rights to common highways, and courts are rendering decisions upon the equities involved.

Argon was discovered but a year ago and the announcement of it given to the world only a few weeks since, and now as a result of that discovery Professors Ramsay and Crookes have announced the proof that helium, hitherto revealed by the spectroscopic as constituent of the sun, is also found on this planet, in Norway at least, and M. Berthelot—a French scientist—in manipulating argon has developed a magnificent fluorescent substance, greenish-yellow in color, similar in its spectrum analysis to the aurora borealis, and naturally leading to the inference that that peculiar phenomenon must be credited to argon in certain states and combinations as yet undetermined.

International Relations.

Mr. Thurston has left Washington for Honolulu. No official explanation for this departure of Hawaii's minister has yet been given. From Hawaii comes the news of the end of the martial law *régime*, but new laws have been passed which add to the autocratic power of the officials and lessen freedom of speech and action. If we are to believe Mr. Joaquin Miller, who has been visiting the islands, the authorities are doing about as they please if by so doing they can preserve their tenure.

In response to the appeal of the governor of Kansas the Department of State has at last moved in the matter of France and her arrest and sentence to imprisonment of our former consul in Madagascar, Mr. Waller. Great Britain disavows any interpretation of her recent *ultimatum* to Nicaragua which reflects upon the United States, but her discrimination against the Latin-American republics still stands and has aroused, especially in Mexico, the feeling that they must unite and co-operate against British aggressions, and their reliance upon the United States to aid is a very marked feature of the situation.

Cuba, which some of our "jingoists" are clamoring for in a way that is most provoking, is producing a rebellion more formidable than any Spain ever has had to face, and the Spanish authorities begin to realize it. They are asking for enormous war appropriations and getting them, but appropriations call for loans, and both London and Paris within a week have refused to loan to Spain, so low is her credit. General de Campos, whose audacity and virility has just saved Spain from a revolution, is to head the Spanish troops sent to Cuba, and is expected to crush it summarily, but even he cannot fight with an imperfectly equipped army, or win speedily against men who know the topography of Cuba as do the revolutionists.

A statement in the British House of Commons by an under-secretary of the foreign office, respecting the aggressions of France on British territory in Africa along the Upper Nile, stirred England and France, and revealed the really strained relations that exist between these two great rivals for African territory. The press of each country is belligerent, and if the informa-

tion on which the British office acted proves to be true and France does not recede grave results may follow, for this is not the first offense of the kind that France has committed, and her whole colonial policy of late has been such as to irritate Great Britain. Of course so long as Great Britain retains Egypt France can scarcely be inclined to show much favor to Great Britain, but the latter's desertion—as some say—of the Madagascar Protestant native dynasty, and her turning over that great island with its wealth and strategic importance to France, so far from lessening, seems to have increased the Frenchmen's appetite for African territory. Varying reports come from London respecting the authenticity of many of the stories told by the correspondents of London journals relative to Armenian horrors. To some they seem too much alike to be authentic. To others this fact is proof of their authenticity. Lord Kimberly, in a response to the address of a delegation of friends of Armenia, presented to him last week, said that which may imply that Europe is about to take concerted action that will be somewhat radical in its dealings with the Turk.

Canadian Coercion and Parochial Schools.

Canada, if it were wholly Protestant and wholly British, would have a far more peaceful present and hopeful future. Races so unlike as the British and the French, ecclesiastical politics and types so variant as the Jesuit and the Wesleyan, do not coalesce. Ancient treaties fetter and hinder statesmen when they come to legislate, and there is always an opportunity for some such controversy as now exists between Manitoba—the Province—and Canada—the federation. Driven into a corner where in any event to choose and act meant danger from the disappointed faction, the Dominion ministry, headed by a Methodist, on March 21, voted to order the Province of Manitoba to restore to the Roman Catholics of that Province the right to build and maintain schools of their own, to share proportionately in any grant made out of the public funds for the purpose of education, and to be exempt from all payment or contribution to the support of any other schools. This order came before the Manitoba legislature and executive officials last week, and it seemed at one time as if, in response to it, an official defiance would go back to Canada reflecting the popular indignation and feeling. But saner counsels prevailed, the legislature has adjourned for a month, thus giving the provincial authorities time to formulate a policy of action that will be truly representative and that will stand the wear and tear of assaults of all kinds—judicial and otherwise. The tension of feeling in Manitoba is high. The preponderant Protestant majority is in no mood to reverse the policy it deliberately elected to follow after a period of experiment with the system which is now thrust upon it, and the Anglo-Saxon spirit of independence reasserts itself in many men who, caring nothing for the religious question involved, do insist that the right of the Province to decide for itself must be fought for if necessary. The incident has aroused racial and ecclesiastical passions in the other Provinces and, whatever its outcome, promises to profoundly affect the coming election and the future of men and parties in Canada. As a statement of certain general principles involved in this great question of the relations of state, church and parents

toward popular education in democracies, Dr. Lyman Abbott's article in the April *Century* is valuable.

The Serio-Comedy in Germany.

In various ways, by visits from delegations of royalty, of educators, warriors, officials, students and the common people, by letters from potentates and friends, known and unknown, by reviews of soldiery, illuminations of public buildings, the production and sale of countless medals and trinkets and much quaffing of beer the German emperor and the German people have tried to make Bismarck on his eightieth birthday realize that they, at least, recognize his peerless service as a maker of modern Germany. Bismarck, in turn, has improved the opportunity to renew his old plea for unity of purpose and action by the German states, and to reassert, though in a veiled way, his belief that to secure this end any methods of repression are justifiable. But all the time this jubilation and adulation have been uppermost more thoughtful Germans have realized that a great deal of it was spectacular, that much that the emperor and Bismarck have said and done was either purely conventional or else studiously affected. All the time the clamor from the land owners and the agriculturists has been going up demanding protection and threatening revolt if rejected. Representative journals and influential men have been insisting upon such action as will once more limit the suffrage and save society from the ignorance and cupidity of the masses. The emperor has been emphasizing the military record of Bismarck, ignoring his service as a statesman, and presenting him with a sword and a title, which latter the testy old man refused a few years ago. On every hand there is evidence of unrest, disintegration, a disposition on the one hand to revert to force, to a denial of the constitutional rights of the citizens and the rehabilitation of the ancient feudal idea; on the other hand a disposition among the many to challenge and ignore the conventionalities and experiences of society. Whether in self-defense the emperor is about to call on Bismarck to aid him in repairing the political structure, with which the former has played fast and loose, or whether Bismarck is to come out into the open soon and antagonize his sovereign, are questions of great gravity. The latter needs help, he needs wise counsel and forceful lieutenants, for neither the foreign policy nor domestic condition of Germany are as admirable as they were when he came to the throne, but a young man who "knows it all" and wishes ministers to be puppets does not promise to be as prudent as he needs to be.

Japan: Generous as a Victor.

The wound inflicted upon Li Hung Chang is healing, the assassin has been sentenced to imprisonment for life, and the local officials, whose laxity and lack of precaution made the incident possible, have been summarily dismissed. Everything has been done to make the veteran Chinese diplomat feel that he is among those who have genuine solicitude for his personal welfare and shame that such an untoward event should have happened. To make this feeling patent to the whole world, the emperor of Japan has ordered a temporary armistice, waiving conditions that, prior to the attack upon Li Hung Chang, Japan had insisted upon. The armistice lasts until noon, April 20. It governs Japan's and China's forces now within three of the Manchurian prov-

inces. It does not preclude the enlistment or transportation of other forces without those prescribed limits, and each nation is still free to intercept the supplies of the other found upon the high seas. It is needless to say that this omen of peace, this shrewd as well as generous action of the emperor of Japan, has pleased Christendom. It converts what at first seemed China's single stroke of good fortune during the war into an episode which, while it may lessen somewhat the penalty China must pay, and may add to the difficulties of the emperor and Count Ito at home, will, on the other hand, save European powers from much concern respecting the partition of Asia, which would probably have followed the capture of Peking, and it will prove to the world that Japan's affairs of state are guided by men who realize the moral power that resides in national magnanimity and conformity to principles of high honor.

IN BRIEF.

Next week our Easter number will be issued, and among its attractive features will be an article by Rev. G. A. Gordon, D. D., a story by Octave Thanet and a sermon by Rev. C. M. Lamson, D. D., in all of which the thought of Eastertide will predominate. The number will also contain Dr. Dunning's fourth letter, which relates to the happy days which the Oriental Party spent in Rome. Four full-page illustrations will make the scenes depicted in the letter more vivid to us stay-at-homes.

Bostonians and New Englanders in general, are you reserving April 23 and 24 for faithful attendance on the special American Board rallies?

Good for the South Church, Springfield! It has actualized ex-President Bartlett's suggestion of an extra dollar for every member of the church for the American Board debt. Next?

With a summer school of theology at Cleveland and a summer school of sociology at Oberlin, that section of the country known as the Western Reserve seems to be planning to do its share toward preventing intellectual stagnation during the heated term.

One of the patience trying difficulties which our home missionaries among foreign sects must overcome was recently illustrated at the organization of a new church in Indiana, where the proposed women members interposed the petty objection that Congregational women wore hats and men mustaches.

The pleasing impression made by Mrs. Smith's sketch, in our last week's issue, of Dr. S. F. Smith, has been evidenced in many ways, and it is a satisfaction, too, that the subject of the article was himself satisfied with it and sends us a personal note of thanks, in the course of which he says: "Your correspondent has made a very good story, stating many points which have not before been published. I hope the article will help patriotism."

An alert, responsive congregation goes far toward making a good preacher. Dr. Dale might not have been Dr. Dale had not his Carr's Lane congregation been so exceptionally appreciative and sensitive. One who has preached there frequently as a supply compares them to a team of well-kept horses, responding to the preacher's various turns of thought and phases of emotion as the horses answer to the gentlest pressure of the bit and the lightest touch of the whip.

There is a fortunate coincidence this week of Dr. Creagan's sketch of Bishop Han-

nington with the treatment of *The Congregationalist's* missionary topic for May, which is Africa's Advance to a Higher Place Among the Nations. The man who did so much for one section of Africa and the interesting political and religious movements of recent years are thus together brought to the attention of our readers, with the result, we hope, of increasing their faith in the future of the continent, to which it may not be in order very much longer to apply the adjective "dark."

Dr. F. E. Clark picked up when abroad recently an excellent story about the essential differences in denominations, with which he regaled the members of the Congregational Club at its last meeting. Somebody on the other side of the water, who makes his ideas known through homely phraseology, characterizes three of the leading Protestant denominations as follows: "The Methodists, they picks them out of the gutter; and the Baptists, they washes them; and the Congregationalists, they starches them." Brethren of the Pilgrim polity, can we ever be content with being considered a religious starch factory?

There is a grim humor in having the sultan of Turkey send money for the relief of sufferers by fire in the Northwest, and then having it appropriated for poor Armenians in New York city. When the funds reached America it was decided that outside contributions were needed no longer, and the gift was returned with a polite note to the sultan. Whereupon he hurried it back again with the request that it be used for the poor of New York. Mayor Strong, with a rare sense of the fitness of things, distributed the money among the needy subjects of Turkey, thus relieving the very class that is suffering persecution in their own land. Was ever a gift a greater boomerang?

The late treasurer of the American Board was extremely fond of sacred poetry, and his memory was richly stored with more than three hundred choice hymns. To an intimate friend shortly before his death he said, "For many years it has been my habit to repeat one or more hymns every morning and to carry to my business some thought enshrined in them." What a touch of grace this gives to a life which, to the outward observer, was devoted only to the dry details of finance! Mr. Ward's love for flowers was another beautiful trait in his character, and many a busy toiler in the Congregational House will recall the masses of June roses which he distributed with generous hand in the various offices. We shall miss their bloom and fragrance this year, but the memory of his kindness will be abiding.

What Mrs. Livermore said at the splendid demonstration at the Old South Church last week in favor of the Norwegian bill, about the disposition of persons to condemn an innovation without thoroughly investigating it, applies to the popular attitude toward other reforms than that which she was championing. She said that nearly every one of her W. C. T. U. friends who had been willing to let her explain fully the Norwegian system immediately responded, "Why, if it is really that, I see no objection," or words to that effect. What a sad commentary this is on the disposition to form one's opinion on hearsay. Much of the bigotry which obtains in the world today would be done away with if people would not intrench themselves in positions the soundness of which rests on somebody else's say-so.

The constitutional convention now in session in Utah for the adoption of a constitution has a very large Mormon majority. It is bound to insert a section prohibiting poly-

amy by the enabling act of Congress, as well as by the known power of public sentiment of the country; but its other conclusions will bear study. Fortunately, there is a watchful "Gentle" minority both within and outside of the convention. In any American community where one religious confession is in a large majority, the rights of all dissidents should be very carefully safeguarded, and most of all where the dominant church has once been an established church and has a history of intolerance. The American instinct of fair play, combined with the hopes and fears of the great game of politics, has given the people of Utah their chance, and it remains to see how they will use it.

Last Thursday a new daily journal, the *Standard*, appeared in Boston, avowing itself pre-eminently the advocate and defender of patriotism. On the previous evening more than fifty enthusiastic public meetings, nominally for the promotion of patriotism, were held in different parts of New England. Some people see not only a coincidence but a logical relation between these two facts, and assert that the *Standard* is to be actually, even if not avowedly, the organ of the A. P. A. This is denied by others. To the general public it appears probable, to say the least. At the meeting in the People's Church in this city Mrs. Livermore and Mrs. Julia Ward Howe were among the speakers, but appear to have had no previous idea of the meaning of the occasion. Mrs. Livermore seems to have received somewhat scant courtesy. The *Standard*, judged by its first three issues, presents an attractive appearance but exhibits no special features. It already has given evidence of a sharpness of speech which needs to be guarded carefully.

Not a few of the negroes of Boston have met and condemned in round terms their own race's representative on the committee of the Massachusetts legislature which went South and consented to the social differentiations of the people of that section. They detect in the action of the Caucasian and African members of this committee that spirit of indifference and that decay of high ideals which the late Frederick Douglass had noted and deplored in the North. Judge Tourgée, in his new journal, referred to elsewhere, says that in his last talk with Mr. Douglass the veteran referred to this, saying: "I cannot understand it. I cannot see what the future is to be like, but I am holding my ear close to the ground in the hope that before the end comes I may catch the rumbling of the chariots. If God was on our side when we were slaves, He must be with us as citizens. He is on our side, with His chariots and His horsemen. Remember," he repeated, as they shook hands in farewell, "the chariots and the horsemen."

For an example of "giving until it hurts and then giving until it doesn't hurt," commend us to the Swedish Congregational church of this city, now making heroic efforts to build a meeting house. The congregation is composed of mechanics, most of whom have large families, and of girls employed at housework, many of whom partly support their parents in Sweden. In addition to the more than \$3,000 which the church had previously given for its edifice, within a short time they have pledged \$4,000 more, servant girls subscribing ten dollars a month for ten months, four giving fifty dollars apiece in ten months, and one girl who works for a dressmaker giving \$100. These contributions represent from twenty to thirty per cent. of their total earnings. The masculine element in the church is doing its share also. Meanwhile, the church is carrying on five Sunday schools in and about Boston, supporting a missionary in China and educating two young men for the ministry. Surely these frugal, earnest Swedes can not only give us points on benevolence, but richly deserve the co-operation they are seeking from the local churches and sadlv

needing in order to complete the edifice, of which the corner stone has just been laid.

Chicago Seminary, undaunted by its failure to secure Dr. Denney last year, has called to its chair of systematic theology another Scotchman, and this time the answer that comes over the water is yes. Rev. W. D. Mackenzie, the man chosen, comes of missionary stock, having been born in South Africa about thirty-five years ago. He was educated in Edinburgh, graduating from the university with the highest honors in philosophy. He has been for the last six years pastor of the Morningside Congregational Church in Edinburgh, and is at present chairman of the Congregational Union of Scotland. He is a frequent contributor to newspapers and reviews, and is highly esteemed by leading ministers and professors in Scotland. He possesses unusual strength as a platform speaker and has many social graces. Theologically, he is pronouncedly evangelical, though tolerant in his temper of mind. Chicago seems to have made a remarkably wise choice, and, though Mr. Mackenzie accepts for only a provisional term of service of from one to three years, it is to be hoped that he will conclude to link his fortunes with the growing institution, which he will begin to serve at the opening of the autumn term.

A gratifying degree of interest in the proposed tour of England and Holland in the summer of 1896, under the auspices of *The Congregationalist*, is being manifested in the countries which are to be visited. Several of the English religious papers have complimentary allusions to the undertaking, the *British Weekly* in a recent issue speaking as follows:

The design is to promote international fellowship through contact with English brethren along the route. Nothing is demanded in the way of hospitality, but all opportunities to meet ministers and laymen will be welcomed, and it is hoped that they in return will find it profitable and enjoyable to meet their American fellow Congregationalists. We hope this tour will be in every sense successful.

Private letters from prominent Congregationalists assure us that the members of our party will be warmly welcomed, and our good friend, Dr. Simon of Bradford, intimates, half in jest and half in earnest, we presume, that he is inclined to apply himself for admission to the party. At any rate his aid, as well as that of other well-known men, will be forthcoming in furthering the objects of the tour. The publisher of this paper, Mr. W. F. Whittemore, sailed from New York last week for England, where he will spend some little time making arrangements for the proposed trip.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Sunday Saloon Opening Discussed.

The Congregational Club labored over the opening of saloons on Sunday. A large crowd came out to hear Mayor Strong, who didn't come, and most of the speaking was done by the ministers, Dr. Walpole Warren, Episcopalian, and Dr. Iglehart, Methodist. Dr. Warren was sure that the present law—being ahead of public sentiment and unjustly discriminating between the rich, who have their clubs open seven days and nights in the week, and the poor, whose clubs are the saloons—cannot be enforced. He would have great cities divided into sections, and, under proper restrictions, one saloon in each section might be kept open for two hours on Sunday, that the working classes, especially Germans, might get their drink to carry home "for reasonable enjoyment." He would prefer that the government should own and run the saloons. They should be open, glass on every side, no screens and secrecy impossible. Every saloon keeper

should pay \$1,000 a year for the privilege, and should deposit a fund, so large that its loss would touch him heavily, to be forfeited at once on the breach of his license.

Dr. Iglehart insisted that the law can be enforced and would be if once the people really undertook to do it. Mr. Byrnes says truly, "Send fifty saloon lawbreakers a week to the island, and in four weeks you couldn't open a side door with a crowbar." He would close with a bang the doors both of the saloons and the liquor-selling clubs. He did not believe the poor workers of our city generally were anxious for the Sunday opening. It was at the beck, and to curry the favor, of the 8,000 saloon keepers and the millionaire brewers and whisky men behind them—those Tammany sneaks who, with hellish avarice and sublime insolence, through the city hall after a reform election, asking, "What are you going to do for us liquor dealers?" What the poor man needs is not more beer but more dinner. Shut the saloons and open the foundries, factories and shops. The great influx of foreigners is no reason why we should let down our laws to their level, but should impel us to tone up our American principles and institutions. The opposite course leads to anarchy.

Mr. Marples made a few remarks, dealing somewhat gently with the poor workman who thought he must have his drink on Sundays, and Dr. Warner closed the talk by siding strongly with Dr. Iglehart.

For the Young Folks.

The new management of the Fulton Street prayer meeting is very much alive, and progressive enough to keep up with the times. Some of the best known and most influential ministers and laymen of the city are secured to take charge of the daily sessions, and one would better not look in upon the assembly and listen to the talks and prayers unless he is willing to have his spirit stirred within him. One of the latest innovations is the setting apart of Wednesday in each week as Young Folks' Day, and putting the leading of the Wednesday noon meetings into the hands of members of the Christian Endeavor Societies, the Epworth Leagues, King's Daughters, Brotherhoods of Saint Andrew, of Andrew and Philip and other young people's guilds.

Two Educational Projects.

For many years the project of a zoölogical garden for the city and worthy of it, though not established at its cost but by private enterprise, has been often before the people. At last there is reasonable ground to believe that it will ere long be realized. The city is for this purpose to make over to a corporation of responsible citizens a sufficient amount of its unoccupied land reserved for parks, north of 155th Street, and the corporation, authorized to mortgage its own property, is to raise the necessary funds for establishing and carrying on the garden, the park commissioners selling or making over on satisfactory terms to the new body the animals and other property of the present Central Park menagerie. To protect the city's interest in the garden, the mayor and president of the park department are to be *ex officio* members of the new board of managers. A small admission fee is to be charged on three days of the week; for the rest entrance is to be free to all. None seem to be happier over the prospect than do the public-spirited gentlemen who have been long pushing the

enterprise, sure to be a heavy drain upon their purses, to be compensated only by the satisfaction there is in conferring a great educational benefit on the present and coming generations.

Another project closely germane to this, and in which many of the same large-hearted persons are interested, is the "botanic garden," which was chartered by the legislature four years ago, a condition being that the corporators should within five years raise \$250,000 for starting and carrying on the work. On the obtaining of this amount the city is to make over to the corporation 250 acres of land in Bronx Park, a little north of the Harlem and on both sides of the Bronx River—a site hardly to be equaled for this purpose within many miles of New York. With 250 acres of land and money enough secured already (\$205,000 of the required \$250,000) for putting up suitable buildings for protecting and developing the less hardy plants, there is every assurance of the early beginning and ultimate realization of the liberal plans of the promoters for a botanic garden, museum and arboretum that shall be an honor not only to the metropolis but to the country. Indeed, those immediately interested do not hesitate to predict that, at no distant day, it will be the finest institution of its kind in the world.

The Negro Problem.

Atlanta University made a good hit in getting Chauncey Depew and General Wager Swayne to advocate its interests, last Sunday evening, in the Broadway Tabernacle. President Bumstead set forth the object, work and wants of the institution, one of its colored graduates made a telling speech, and the two popular orators named above made addresses which should materially help the president in his quest of the \$20,000 usually depended on yearly from the North to carry on its work.

The negro problem was also before the Presbyterian Union at its meeting on Monday evening, Presidents Washington of Tuskegee, Rendall of Lincoln and Sanders of Biddle Universities presenting the several phases of the problem as seen from their various points of view.

Our recent "rural visitor" from Boston should come again soon to see a sight that he missed, and our country cousins generally who are planning for a trip hither will do well to put on their memorandum of "things to be seen" these words, "North-west corner of Broadway and Thirteenth Street." There will be found one of those simple but incalculably useful inventions that put a man quite out of temper with himself for not having thought of it long ago and made his fortune by it. It is nothing in the world but a "ball nozzle"—a hard rubber ball placed in the bell-shaped outlet of a fire engine or other hose pipe for spreading the stream so as to make it shower a broad service instead of falling with often destructive weight upon a narrow area. The immense advantage of the shower over the stream in dealing with conflagrations has long been known, but not till now has an Iowan Yankee been cute enough to put that knowledge to practical use. The plainly demonstrated facts that this ball multiplies many fold the extinguishing power of water, that by avoiding the back pressure it enables one manager of a hose pipe to do the work of three or four, that by driving away the smoke, clearing and cooling the air in a burning build

ing, it greatly multiplies the chances of rescuing suffocating inmates, point to nothing less than a revolution in the present methods of extinguishing large fires. But this is only one of its uses. As a lawn sprinkler, a garden waterer, an ornamental fountain, and even an irrigator of droughty farms, it has possibilities easy to guess at. It is well worth seeing, and they know how to show it up—no charge—at the place named above.

HUNTINGTON.

FROM THE INTERIOR.

Civil Service and the April Election.

The result hoped for has been secured. The civil service bill passed both houses of our legislature by a good majority and was promptly signed by the governor. All that is now needed to make it effective in the government of our city is its approval by a majority of the voters. That this will be given seems certain.

As if to make up for its virtuous spasm the Senate, almost immediately after giving its approval to the civil service bill, passed a bill to legalize horse-racing and pool-making, in other words, to make gambling legal throughout the State. The indignation which has made itself felt is something of which lawmakers may well stand in fear. The Republican party is almost a unit, barring some of its representatives at Springfield, against the measure, and is uttering its protests in no uncertain language. Nearly all the ministers' meetings in the city, last Monday, drew up resolutions against the proposed act and forwarded them to the speaker of the house. Hundreds, perhaps thousands, of letters have been sent to the representatives, and in some instances men have been selected to visit the capital and lobby against the bill. We hope it will not become a law, and even if it should get through the House that it may receive the governor's veto. The fact that it is deemed necessary to have men in Springfield not officially connected with the legislature shows how little confidence in times of real emergency the people place in the men for whom they vote as representatives or senators. Evidence is accumulating that Mayor Hopkins and his policemen are doing all they can to prevent the adoption of the bill giving civil service to Chicago. The bad faith of the mayor has been so apparent that John H. Hamline, Esq., the only Republican member of the Board of Civil Service Commissioners appointed by Mr. Hopkins, has resigned and has given as a reason the utter impossibility of doing anything in the present circumstances.

A Useful Organization.

The Civic Federation is doing all it can to prove its right to live. If bad men are elected to the Common Council it will not be because the federation has failed to lift up a voice of warning. It has aided also in bringing to light the methods by which thousands in the aggregate registered who had no right to do so, and who claimed to live in houses which cannot be found. From one house of nine rooms about eighty men registered. Others came from sheds, barns, etc., which are not even habitable. It is fortunate that the deceit has been discovered in time to prevent its affecting the election. Sunday afternoon the friends of good government held several meetings in different sections of the city. At the Third Church, West Side, Dr. Henson gave an address which did not mince matters and which opened the eyes of a good many to

the rascality which is constantly going on among us. It looks now as if the friends of good government would win, as if Mr. Swift would be chosen mayor by a large majority, as if the worst of the candidates for the common council would be defeated.

Beloit College and *Edipus the King*.

At the request of many friends the classical department of Beloit College consented to give last Saturday evening in Central Music Hall this great tragedy of Sophocles. The translation is the work of the students themselves. Professor Wright, their teacher, arranged the stage, the costumes and the necessary details of the play. The reception given its presentation in Beloit was prophetic of its success in Chicago. Greeted by an audience which entirely filled the house, the students were at their best. It seemed indeed as if we were in the old theater in Athens under the Acropolis, when the immortal works of the master of the dramatic art, were first heard. Mr. Wood, a colored man, easily bore off the honors as an actor, although all the prominent parts were admirably filled. The venerable Professor Emerson and Dr. D. K. Pearsons, the generous benefactor of the college, had seats of honor in an audience which contained many men of national reputation. The work of this college in the single department of Greek ought to be a sufficient answer to the sneer with which Western institutions are sometimes mentioned.

Prof. James Orr at the Theological Seminary.

Tuesday afternoon, April 2, this distinguished scholar from Edinburgh will begin his course of ten lectures on the greater movements in German Theology and the Philosophy of Religion in the Nineteenth Century. If the lecturer attracts the attention which Dr. Denney secured last year, the directors of the seminary will be satisfied. Invitations to the lectures have been sent to members of other seminaries and to all who are interested in theological study. They will be given in the lecture-room of the Union Park Church. It will please many to learn that Dr. Denney's lectures are now in the fourth edition, and that the demand for them is unabated. They appear under the modest title, *Studies in Theology*.

Valuable Autographs.

Thanks to the enterprise of E. G. Mason, Esq., its president, the Historical Society of Chicago has come into possession of a unique and valuable collection of autographs connected more or less intimately with the early history of Illinois. Prominent among them are the signatures of Marguerite of Valois, mother of Henry of Navarre, or Henry IV. of France, of Cardinal Richelieu, Louis Jolliet, his wife, Claire Brissot, and of several members of her family, and of Ferdinand and Isabella and Amerigo Vespucci. The society also owns autographs of Francis I. of France, of Louis XIII. and a document to which the name of Louis XIV., with the royal seal, is attached. There is an interesting letter from the Marquis de Beauharnais, father of Josephine's first husband, one from Sir William Johnson dated 1766, and a contract of marriage signed by Louis de Buade, or Count Frontenac. There is an autograph of the Marquis de la Roche. Other autographs are of such interest as to render a visit to the rooms of the society one of the attractions of a visit to Chicago. The new building is finished and within a few weeks the

valuable books and papers of the society will be in their place.

New Manual of Union Park Church.

This shows that 110 persons have been added to the church during the year, and that its membership is now 1,296. In addition to the ordinary societies, maintained with vigor, there are an employment committee, a boys' and a girls' brigade and a literary society. Of the latter the pastor is president. It has a large membership and is doing excellent work. This year it is studying the writings of Francis Parkman. The benevolence of the church amounts to \$16,345, the largest gift to any one object, the City Missionary Society, being \$3,127, and the next largest to foreign missions, \$2,604. The expenses of the society, increased somewhat by the necessity of putting in a new heating apparatus, were \$17,348. Only those who are familiar with the details of the Christian service which these figures represent can at all appreciate its importance, or its far-reaching influence for good.

Dr. Gunsaulus and Modern English Poetry.

Mention has already been made of the lectures which this famous preacher has given to the students of our seminary on The Higher Ministries of Modern English Poetry. To all who have heard them they have been a rich treat. It is to be hoped that Dr. Gunsaulus will yield to the wishes of his friends and publish them. The introductory lecture, read last Monday before our ministers, made a profound impression, not alone for its beauty of diction, but for its rare penetration, its marvelous skill in tracing currents of thought and pointing out the influences which, through Wordsworth and Coleridge especially, prepared the way for Matthew Arnold, Tennyson and Robert Browning. To each of the latter an entire lecture was given. That on Mr. Arnold, though merciless in its criticism, was eminently just and appreciative. For Tennyson and Browning, Dr. Gunsaulus has only words of approval. It is in listening to lectures like these that one feels with what infinite care their author prepares himself for his work, and great as his gifts are how little he ventures to trust them. Were others to work as hard as he works, there would be fewer poor sermons and less dissatisfaction with those who preach them.

Miscellaneous.

With complete unanimity the trustees of the Crerar Library have elected Prof. C. W. Andrews of the Institute of Technology, Boston, as librarian. It is earnestly hoped that he will accept this important position for which, according to all reports, he is admirably fitted, and lay the foundations of a scientific library which shall really meet the wants of Chicago and the country, of which it is the natural center. The boodle ordinances, about which so much has been said, are not likely to do harm. Although Judge Payne has decided that he has no jurisdiction in the cases brought before him, he has indicated the way in which the ordinances may be prevented from being carried into effect. Two men, Messrs. Young and Steel, have just been convicted in Judge Grosseup's court of using the mails for the circulation of obscene literature. One of the two gets three, the other five, years in the State's prison. We are sorry to say that on a simple technicality Miss Addams's bid for cleaning the ward in which she lives was rejected.

Chicago, March 30.

FRANKLIN.

Letters From the Orient.

III. Naples and Thereabouts.

Some one has said, "No two people ever see the same rainbow." The truth in that saying is my excuse for writing of what many have written, inspired by the unique combination of all that is lovely in natural scenery. *The Congregationalist's* party, Feb. 27, after a tumultuous experience at the custom house, occasioned by an utter lack of discipline on the part of the officials, gathered by degrees at luncheon in the Royal Hotel, overlooking the bay. From thence they spread through the city, basking in the sunlight on the broad avenues by the seaside or climbing the narrow streets and watching the people. What would the stroller on Tremont Street, Boston, think if he saw a clothesline stretched along the sidewalk with the family washing hung on it, increased from time to time by Bridget scrubbing away on the street, while Patrick cooked beefsteak over a brazier in the doorway? That was what we saw in the streets of Naples, only it was Assunta who was washing, while Luigi cooked *frutti di mare*. Then some goats came along and stopped by the door. Margarita brought out a tumbler and the goatherd milked it full for a *soldo*, while all the passers-by had to turn out for the animals. Into some houses the goats were driven up-stairs to serve the inhabitants on each floor. The apartment houses are high and there is no elevator for the poor live dairies. Cows cannot go up-stairs, but they take their offspring with them and are rivals of the goat business, while the calves struggle with the milkers to get their share. Sometimes the cow, in addition to her double distributing service, is a beast of burden. I saw a dog placidly riding on the back of one of them. Italy lives on the fruit of the cow and the goat and the vine and the olive.

We spent nearly six days in and around Naples. The first morning we were at the museum, looking longest over the relics of Pompeii, at the palace where the most interesting thing, apart from the lovely view, is the beautiful chapel. To those of our party who had never been in Europe before the splendid decorations and exquisite paintings were a revelation of what inspired men can do in cathedrals and churches. The chapel theater, dining-room and ball-room under the same roof and on the same floor perhaps present the foreign embodiment of the American idea of the institutional church.

In the afternoon we went to Pozzuoli, taking Virgil's reputed tomb on the way. To this charming hill the great poet often came. He wrote his *Georgics* and *Æneid*, over which many of us have toiled in early days, in a villa at Naples given him by his patron Mæcenas. Out yonder is Misenum, and beyond is Cape Palinurus, where the pilot of Æneas was drowned. Lake Avernus, where Æneas descended to Cimmerian shades, is not far away, and all the region is rich in ruined temples and other memorials of classic history and poetry. The tomb is in a garden of orange and lemon trees. It is by no means certain that the tomb or the inscription are genuine, but the poet, though long dead, has at least one living mourner. He is a little rascal about four years old, and his wails were calculated to rouse the pity of a stone. But

after the most of our party passed by him round the corner, when he thought himself alone, his face became serene and sunny. When I suddenly came upon him his frantic efforts to take up again his burden of bereavement were perfectly ludicrous.

This business of beggary is more repulsive around Naples than in any place we have yet seen. Think of having the stumps from which arms have been amputated thrust in your face, twisted limbs and sores, and disgustingly malformed babies. If one looks kindly at a donkey, his owner instantly puts in a plea for macaroni for him, or rather for himself, for while he asks in the donkey's name he points pathetically to his own stomach. These patient little beasts are made to draw everything, from immense loads of provisions to coppers from travelers' pockets. The traffickers in mosaics and all sorts of fancy wares are only a trifle less annoying than the beggars. They hovered around us like mosquitoes, buzzing interminably one monotonous tune.

At Pozzuoli Paul landed in May, 59 A. D., after his long and perilous voyage from Cæsarea, by way of Crete and Melita. Hither he came on the Castor and Pollux, and here he found brethren who persuaded him to tarry a week on his way to Rome. Here we first came upon the footsteps of the great apostle, whose name and deeds are, after all, the most interesting of all things in Italian history, replete though it is with stirring secular events.

It is impossible to trace in detail the experiences of *The Congregationalist's* party, for weeks were crowded into days under the skillful leadership of our conductors, and still by the free use of carriages and by having regular meals great fatigue was avoided. But I know our friends would not have me omit some account of our two days' excursion around the bay. Taking a private yacht on a beautiful morning we sailed across the dancing waves to Sorrento. Ischia and Capri, silent sentinels, stand guard at the entrance of the bay, a lofty crag on either side. Vesuvius on the south towers threateningly with ever smoking summit. At his base on the curving shore stretch fair towns, Torre del Annunziata, Torre del Greco, Castellamare and others, with Sorrento beyond. At this last place one-half the party, satisfied with experiences of the sea, landed. The rest of us proceeded to Capri, the waters, as though appreciating our confidence, at once smoothing their ruffled surface.

How can I write of the delicious sunshine, the picturesque people, the plodding donkeys waiting to carry travelers up the hill, the magnificent view, the music that brought laughter and tears as we ate our luncheon, the orange grove where we plucked and ate to our hearts' content, and then the bewildering carriage ride up the cliff, where was spread out before us the most beautiful bay in the world? That never-to-be-forgotten day at Capri made us all young again. We shall see forever the blue Mediterranean, the coast line with broad and sweeping curve, white with villages, green with orange and gray with olive trees, the capes and straits and bays with exquisite islands bathed in sunshine, the bold promontories

and over all the living volcano, a pillar of cloud by day and of fire by night.

It seemed as though the natives themselves caught the spirit of abandon which made children of all our party, for the traffickers in olive wood and coral laughed good-humoredly when we refused to buy, and a sweet-faced little boy ran out from a garden and caught the hand of one of our party and kissed it, and then swiftly disappeared among the orange trees. Possibly he had been sent to beg, but I think it was a tribute of appreciation of our admiration of his native land.

When in the late afternoon we landed at Sorrento and rode up the steep incline to the splendid hotel Vittoria, nearly every member of the party insisted that the best room in the house had been assigned to him, while those who had remained at Sorrento and those who had gone to Capri each commiserated the others for what they had lost in not being with the other party. Then came more strolls through streets and orange groves, and after dinner a concert specially arranged for the party, with Italian dancers in costumes and certain exhibitions of skill and quickness in which some of our party took amusing parts. The young performers in the dancing, of both sexes, were agile and handsome, but one of our admiring ministers was quite taken aback when he found that the most graceful young woman among them was unable to write her name.

My space for Naples is nearly filled, and I cannot describe our visit to Pompeii. But no one can study that city, disintombed after a burial of 1900 years, without wonder at seeing what we owe to the distant past. Even the utensils in daily use in all our homes and our household decorations are simply reproductions and improvements of designs invented before the Christian era. The freshly excavated house which we were permitted to see was the most interesting part of our visit. The statuary had not been removed, and the pictures on the walls seemed almost as fresh as if painted yesterday. In one of them, where all the gods were uniting to destroy the friend of Bacchus, some of our party thought they saw a temperance lesson.

Nearly one-half the party attempted the ascent of Vesuvius on horseback amid a storm of rain, which toward the summit became hail and snow. Only two of the ladies completed the ascent, but it is a satisfaction to record that *The Congregationalist* was fully represented, and that the crater celebrated the event by a series of lively eruptions, sending out showers of stones and lava, while the lifting clouds gave us a view of the bay and its surroundings which is beyond description. A. E. D.

Thrift is a growth upward rather than a gift downward, and consequently depends for the most part on what men and women are in themselves rather than their environment. And yet the latter must not be entirely ignored; neither must law be minimized as an influential factor in developing a true civilization.—*The Christian Commonwealth*.

Universal suffrage demands as its complement universal well-being.—*M. Laveleye*.

Great Missionaries of the Church.

VII. Bishop James Hannington.

BY REV. C. C. CREEGAN, D. D.

Bishop James Hannington was born Sept. 3, 1847, at St. George, Hurstpierpoint, Eng. His infancy was passed amid beautiful surroundings and soon his baby feet were chasing butterflies and beetles and his eager eyes were searching for mosses and flowers. A born naturalist to the end of his life, a new plant, a strange insect, a geological specimen was of interest, and any spot "whereon the wild thyme grew" or "the shard-borne beetle wheeled his droning flight," was to his mind a desirable place for a holiday.

The first twelve years of his life were passed at home and in traveling or in yachting with his father and mother. His education at this time, though broken and desultory, had the advantage of freedom to think for himself, which, with his unusual power of observation, gave him "a sturdy independence of character and a knowledge of men and things quite beyond those of his age." Though never willfully plotting the same, he was always in mischief, and many are the stories of his fearless and wild adventures. When seven years old he was one day discovered on the topmast of the yacht suspended on some projection. Again, having acquired the art of making powder squibs, or "blue devils," he sought to "blow up" a wasp's nest and thereby lost the thumb on his left hand.

At thirteen he entered the Temple School at Brighton and here his volatile and mad-cap nature earned for him the title of "Mad Jim," but his conscientious truthfulness and trustworthiness made him the favorite with boys and masters. He remained at Brighton only two years and then left to enter his father's counting-house. Generous, impulsive and erratic he was wholly unsuited for a commercial career, and the record of the six years of his business life show the time to have been filled with more pleasure trips abroad than with work.

March, 1864, Hannington's diary records his commission as second lieutenant in the First Sussex Artillery Volunteers. The year 1868 was eventful to him. On July 5 he received the holy communion for the first time, and on Oct. 22 his name was entered as a commoner in the books of St. Mary Hall, Oxford. Hannington's mind had not been trained to study, and it took him some time to settle down into the course of the university curriculum. He brought much knowledge of the world to Oxford, and this, with his geniality and force of character, made him popular with all classes of fellow-students. His rooms at St. Mary Hall were filled with collections from his wanderings. "Conspicuous was a portrait of his mother, a tall, handsome woman with much facial likeness to her son."

At times Hannington seemed wholly given over to the spirit of fun, and his wit was unsparing, yet so good-natured that no one could be vexed with him. He entered heartily into the university sports, and was so much "master of the revels" that it is not surprising the fall of 1869 finds him studying under a private tutor in North Devon, whose cliffs and seas, alas! offered greater distractions even than those of college life. Returning to Oxford, Hannington, June 12, 1872, took his B. A. degree. Falling in his

first examination in September, his ordination did not take place until the end of 1873. He immediately began his duty as curate of Trentishoe.

The rough work and varied adventures of a Devonshire parish exactly suited Hannington. In June, 1875, his father proposed to him that he should return to Hurstpierpoint and take charge of St. George, and Aug. 17, with a heavy heart, he said good-by to his Devonshire friends. On Nov. 3, 1875, he received at Oxford his M. A. degree, and on the 7th preached his introductory sermon in St. George's chapel. Here he labored for seven years, little known to the world but winning the hearts of his people.

Feb. 10, 1877, James Hannington's marriage with Miss Hankin-Turvin was celebrated. Glimpses into Hannington's diary show records of the increase in the church at Hurst and mission work there and in neighboring places. He also speaks of the birth of his two sons and of his daughter, and of growing interest in foreign missions and of his decision to go into Central Africa under the auspices of the Church Missionary Society. It is impossible to depict the real sorrow of his parishioners, and words cannot convey the heart-anguish felt in his family.

May 17, 1882, Hannington leaves London in Steamship Quetta in company with other missionaries. They sailed by way of the Mediterranean, and at Aden were transported into a dirty old vessel called the Mecca, and reached the island of Zanzibar June 19, in a worn-out condition. The following Sunday evening Mr. Hannington preached in the cathedral. The time at Zanzibar was fully occupied in preparing for the journey into the interior. The adventures which are now recorded in Hannington's journal are indeed panoramic. July 17 many of the party were stricken with the scourge of African travelers, the dreaded fever. On the 21st the caravan reached a Church Missionary station, where they were heartily welcomed.

In the short halt near Mpuapud Hannington scoured the district to make a collection of its flora and fauna, specimens of which, together with a large collection of birds and insects, he afterwards gave to the British Museum. Aug. 6 Hannington was prostrated with fever, but in the march next day he refused to ride the hospital donkey and placed instead a weary companion upon the beast. Aug. 30 the party rested at Itura, where the native women, desiring to honor them, executed the national dance. In return Hannington undressed an English doll before their delighted eyes, and they were charmed with the variety of their white sister's habiliments.

After a long and painful march, interrupted by contact with wild beasts and warlike natives, the caravan arrived at the mission station of Uyui, Sept. 4. Here Hannington was seized with dysentery and for many days hovered between life and death, but tenderly cared for by his nephew, Gordon, he grew slightly better and continued the journey in a hammock carried by porters. Nov. 8 the party reached Msalada and saw at length the waters of the mighty Nyanza.

The rainy season was upon them, and

they were obliged to build huts for shelter. Mosquitoes swarmed, lions roared, porters deserted the camp, supplies run short and news was received that all were prostrated by fever at Kagei. On Christmas Day the little party was in a state of sad destitution, but fever-stricken and weary that band of noble men assembled together to celebrate the holy communion.

Delayed and annoyed by the natives, Hannington at last reached Kagei, Jan. 24, 1883. Here he was welcomed royally by Sayed-bin-Saif, the Arab chief, and encountered friendly Jesuit priests who had recently left Uganda.

After a week's journey he reached Masalala, to find Mr. Ashe had written thus to the Church Missionary Society: "Hannington is pressing on against all our advice; if he still lives I look upon it as your duty to recall him." And so it began to dawn upon his mind that he was beaten, and he consented to try to return to England.

Carried in a hammock by porters, delayed by unfriendly tribes and sick unto death for a greater part of the way, Hannington reaches Zanzibar May 8 and stands upon the deck of the homeward bound steamer, and June 10, 1883, is again among his friends. "He settled down to his work at Hurst as though he had never left it," but never for a moment lost the idea that he was to renew his labors in Africa. During the next twelve months he preached and spoke upon many platforms.

Near the beginning of 1884 the committee of the Church Missionary Society decided to place the churches of Equatorial Africa under the supervision of a bishop, and their eyes naturally turned to Hannington, who, with health fully restored, accepted the bishopric as "a sign from God that he had work to do for Christ in Africa," and wrote: "I feel that I could no more say No than did Gordon when he went to Khar-toum." The consecration took place, June 24, 1884, in the Parish Church of Lambeth, and with the full consciousness that his path would not be strewn with roses Hannington went forth, having arranged that his wife and her baby, now a few weeks' old, should in time follow him to Africa. Having a commission from the archbishop to visit Jerusalem and confirm the churches on the way out, he sails for the Holy Land, Nov. 5, 1884.

At Jerusalem he inspected, preached and confirmed. Jan. 22 the bishop's ship steamed into the harbor of Mombasa. Thousands assembled on shore and there was a grand welcome. The whole of the bishop's working staff consisted of twelve clergy, priests and deacons, eleven laymen and five women, wives of missionaries. He at once made himself thoroughly acquainted with all details of his great work. Finding the missionaries dwelling in "houses of cedar, while the ark scarce rested in curtains," the bishop wrote to the committee at once for a new church—"not a tin ark or cocoa-nut barn, but a proper stone church, a church to the glory of God."

With regard to the marriage question the bishop wrote: "It is homicide to permit young married women to go beyond the neighborhood of the coast, and nothing shall

induce me to give my consent that ladies should attempt to cross the Wanyamwezi deserts in the present state of the country."

Before he had been long living in Frere Town famine threatened the mission station at Taita. He determined that he would himself go to the front to carry supplies to Mr. Wray's suffering camp. The heat was intense and the journey marked by dangers of all kinds, but the bishop's party at last reached Taita and, finding the station demoralized by famine and privation, transferred the band to Rabai. In due time the bishop brought his whole party safely through to Rabai, but he himself pushed straight on to Frere Town, having had a tramp of 500 miles. He was filled with joy and enthusiasm over the new route westward, which was free from the malarial scourge that had accompanied his terrible march from Zanzibar to the lake the previous year.

In May, 1885, Bishop Hannington wrote the committee of the Church Missionary Society of his determination to travel westward across the terrible Masai country, and thereby to open a new route to the lake. His plans were well laid and bravely and successfully carried out, but, alas! neither he nor his advisers knew the terrible fact that Mtesa was dead, and that the young king, Mwanga, had ordered the death sentence for all white men who should enter Uganda through the northeast. And so, July 23, 1885, after prodigious labors in preparation, Hannington again leads the way into the wilds of darkest Africa at the head of a caravan 200 strong.

Letters home and the pocket diary, recovered by a Christian lad, give the bishop's own record of forty-mile marches under the burning sun, of paths cut through a tangle of spiked grasses, of jungles filled with wild beasts, of hostile tribes, and at last of the terrible Masai. "Starvation, desertion, treachery" and other nightmares and furies did, indeed, hover over their heads in ghostly forms, but all were met and conquered with indomitable courage, and Oct. 11, 1885, the bishop arrived at Kua Sundu. Here he decided to leave the caravan with the native clergyman, Mr. Jones, and, selecting fifty men to accompany him, pushed on to the lake.

It was truly a march of death, for Oct. 21, 1885, the bishop was captured by Lubwa's band, and after an imprisonment of seven days, filled with exquisite torture, he was led out and brutally murdered within two days' march of his heart's long-cherished dream, the land of the Uganda.

Since the death of David Livingstone, the great missionary and explorer, the cause of missions in the Dark Continent has suffered no greater loss than in the untimely death of the brilliant and intrepid missionary, Bishop Hannington, at the early age of thirty-eight.

FREE PEWS IN CONNECTICUT.

BY REV. THOMAS SIMMS, SOUTH MANCHESTER, CT.

To each of the free pew churches in Connecticut I sent, last September, a letter of inquiry concerning the practical workings of the system. As but two of these churches failed to respond, we have assurance of correct data in considering this question. Before communicating with the individual churches, I wrote to the scribes of the various local conferences asking, "What churches in your conference are now using free pews, or have abandoned

their use during the past ten years?" Receiving no affirmative answer to the latter part of this question, it may be safe to infer that few, if any, churches, lately adopting the system, have returned to rented pews. In all there are twenty-seven Congregational churches in the State using free pews. This is less than nine per cent., a small showing compared with the Episcopal Church throughout the country, which has seventy-seven per cent. of its seats free.

To my first question, "How long has your church used free pews?" answers came showing that two churches have been under this system for over twenty years, five between ten and fifteen, four between five and ten, and the balance, a large majority, have adopted it within the past three years, from which we may naturally infer that the system is rapidly growing in favor.

My second question related to the effect of the system upon church attendance. None reported unfavorably. Fifteen reported "increased"; one estimates it at from ten to twenty per cent., another at twenty per cent., still another at thirty per cent. Some reply "decided increase," "marked increase," "great increase, especially of the poorer classes."

The third question related to finances for current expenses. None report shrinkage, four state that they raise the same amounts with greater ease, a majority report increase—one of twenty per cent., two of thirty per cent., one of forty per cent. Two churches tell of debts of long standing paid; others speak of closing the year without a deficit as an unusual occurrence; some report surplus in the treasury; three think that since the free pew system has withstood the severe test of the hard times there is no doubt of its permanent success; one says that more money is raised than was possible under the old system, while the church which has summered and wintered it for twenty-five years reports that they have never known a shortage. As to benevolences, seven report "no change," eleven "increase" and one "doubled." These gains, however, are not always attributed to free pews, but to awakened interest through education and of greater system in benevolence. I know of no church whose benevolences have decreased since adopting the free pew system.

It is, of course, impossible for the churches which have known only this system to make comparisons on the foregoing lines. All such report favorably, some advancing the opinion that this is the proper method for new churches to adopt. One pastor, however, questions if a few aristocratic, worldly people coming into his church might not reverse the present order.

To my question, "How do newcomers co-operate?" the following replies came. "Very favorably," "they make no objections," "they do not as readily subscribe as under pew rentals," "all right," "they do well," "like it," "fall in naturally," "they need to be solicited," "all strangers like it," "cordial and hearty," "as well as could reasonably be expected," "they come into the church more readily," "if solicited they give pledges."

From many letters I quote a single sentence, giving the central thought of the writers to my request for other information and opinions: "We would not go back to the old way"; "An attempt to change to the rental system would damage us greatly";

"The movement has met the sympathy and co-operation of the people, and has worked without friction"; "I have not heard a single dissenting voice"; "In our church (institutional) we could do nothing with pew rentals"; "For most churches it is good, but does not cure all the ills of non-church-going and indifference to spiritual things"; "It is the ideal system; I should not hesitate to try it in any church"; "With unfavorable conditions we have come out fairly well"; "The system will not run itself, but with earnest work will prevail, I believe"; "It has not been a booming success, but we would not return to the rental of pews"; "The well-nigh universal verdict is that it is a long step forward"; "With a thorough canvass and following up of pledges more money can be raised than by pew rentals"; "So far as can be judged the whole life of our church has been more healthful, and more of the spirit of unity prevails"; "With us it is a settled policy, which will probably continue." The consensus of opinion from pastors and churches now using free pews is that it is a success.

But two difficulties were mentioned in its practical workings. The first is that families do not sit together in customary seats. This is obviated in many churches by assigning seats and in others by an understanding that persons shall generally sit in the same pews. Free seats do not imply the changing of one's pew every Sunday. The other difficulty is that the system will not run itself. True, but with a faithful committee results may be achieved impossible under the rental system, not the least of which is the educating of the young to support the church. One society reports an increase of from 144 to 350 contributors through the introduction of free pews.

The geographical phase of this question has impressed me. In a wide stretch of territory, extending from north to south, in the western part of the State there is not a single free pew church, and in the three counties lying wholly east of the Connecticut River there was not a church which had adopted this system prior to January, 1894. On the other hand there are several free pew churches in and about New Haven, and Hartford County contains nearly as many churches under this system as all the rest of the State. Apparently its results commend themselves to neighboring churches, and oftentimes whole towns and cities quickly follow the example of a single church. In three places, having six or more Protestant churches, Meriden, New Britain, and South Manchester, all seats are free. Pew rental churches find it difficult to hold their own alongside of those having free pews.

It is to be noted that in our largest cities, and in many smaller places, the most wealthy and fashionable churches are the most tardy in adopting this system. Some of them, however, are considering this matter and a few are giving free pews a trial. It may not, therefore, be too much to expect that at no distant date the results of the working of the free pew system may be obtained, not only from our towns and the "people's churches" of the large cities, but also from those churches whose riches make it less of a risk.

You cannot manufacture a conscience out of expediency; the voice of conscience says not, it is better not to do so, but—thou shalt not.—F. W. Robertson.

WAS HE RIGHT OR WRONG?

BY REV. CHARLES M. SHELDON.

"I have called you together," said the minister to the deacons, "to consult with you about the condition of the church as regards various forms of amusement. Affairs have reached a serious crisis, according to my view of the matter. What can be done to prevent the waste of spiritual energy now going on?"

Deacon A. scratched the top of his head, Deacon B. rubbed the end of his nose, and Deacon C. coughed in an embarrassing manner.

Finally Deacon A. said: "I don't blame the pastor for feeling as he does. But I don't see that much of anything can be done. There has been a good deal of preaching on the subject. The pastor has certainly done his duty in that respect."

"Yes, he has laid down the principles of Christian conduct very plainly," said Deacon B.

"He certainly has," added Deacon C.

"And yet, brethren," continued the minister, after a brief but thoughtful pause, "what good has it all done? Do you know of one family that has given up any questionable amusement because of preaching?"

There was an awkward pause. The minister broke it by saying, calmly: "Brethren, I have made up my mind to do something positive, and run my chances of being misunderstood and criticised. I am going to claim the right to do whatever my church members do."

Deacon A. stared at Deacon B., and Deacon C. stared at them, and then all three stared at the minister.

"Why—of—course—but how—what—do you mean?" inquired Deacon A.

"I mean just what I say. My church members persist, in spite of all preaching and urging to the contrary, in dancing, playing cards, going to the theater and asserting that they have a perfect right to do those things. Very well; I shall also claim the right to dance, play cards, go to the theater and smoke, and claim my liberty to do what my members do."

The audience looked aghast at the minister.

"But—it will create—er—remark—won't it?" anxiously inquired Deacon B.

"Undoubtedly. It creates remark now, only the 'remark' is all on one side. O, I'll arrange it all right!" and the minister calmly crossed his hands over his knee and smiled a little as he thought of his plan.

The three deacons looked at one another more perplexed than ever. Finally Deacon C. said, timidly: "But, you—don't really mean that you—er—will—er—dance, and have card parties here at the parsonage—and—er—all that—really?"

"Of course I do. I shall simply claim the right to do what my church members do—won't that be all right? We are all members of the same church. The vows are no more binding on me than on them. We are all alike Christians, aren't we?"

"There seems to be a good deal of difference somewhere," replied Deacon A.

"I mean that there is no rule of the church which compels me to be any better, or to live on a higher moral plane, than any other church member, is there?"

"No—that is—well, of course you are expected to set an example—a—er—to be a little more—er—careful than the others," said Deacon B.

"Do you mean that there is any rule of the church or of the Bible or of God that I should be better than other people because I am a minister?"

"No, I don't know—as there is—er—any rule. Nothing but custom. The people expect it."

"People are disappointed sometimes in their expectations. I am in mine," replied the minister. "And as I said, I am going to turn over a new leaf, that is, new to me, and do what my church members do."

The three deacons looked apprehensively at their minister. They had never seen him in this attitude before. And after a few feeble and scattering exclamations they retired.

For a week nothing unusual happened in the minister's parish. It was winter and a gay season in the capital city where he lived. Then one Thursday night, when the usual faithful members had assembled at prayer meeting, Deacon A. received a note just before the hour for beginning the meeting. He opened the note and read it, while a chill ran up and down his back as he did so. The note read as follows:

Dear Deacon A.: Will you please lead the meeting tonight? At the last moment I decided to take my wife to the theater to see [here followed the name of a prominent actor] who is in town only tonight. I am sorry this occurs on meeting night, but a great many of the members will be at the theater, so we shall be in good company, and, as you know, I am very seldom absent. I expect to enjoy the play very much, as I have not seen anything of the kind for years.

Cordially, YOUR PASTOR.

P.S. Please tell the people the reason I am not present.

When Deacon A. recovered from the dazed condition into which this communication threw him, he went forward, and, murmuring something about the pastor's unavoidable absence, he led the meeting. But how it was led he never could relate.

The next day the church was informed of the ministers' conduct. Very many of the members had seen him and his wife at the theater. Before night the parish was full of talk about it. The people were puzzled. Their minister had never acted so before.

As for the minister, he went about his work as if nothing unusual had occurred. He seemed to be perfectly happy. But the wonder and amazement of the parish grew almost into hysterics when, the Sunday following, another event made the theatrical incident appear very insignificant. It was during the reading of the notices that the minister remarked in a quiet, matter-of-fact tone, as if he were simply announcing an ordinary social: "On Friday evening there will be a progressive high five party at the parsonage. The young people are specially invited. Will you please bring your own packs of cards, so there will be enough to go around?"

The effect of this simple statement on the congregation was simply indescribable. It is enough to say that, although the minister preached a splendid sermon on the value of Christian example, the church remained agitated over a different subject. The week following this Sunday contained a series of connected shocks to the minister's parish. Monday night it was ascertained that the minister had actually engaged to take dancing lessons of the principal dancing master in the city, and had been seen with his wife beginning the lessons at the dancing-rooms. Tuesday afternoon he had been seen walking down the street smoking a cigar, and in the evening,

when some people called, he was discovered still smoking, and he offered cigars to his callers. Wednesday he went to the theater again, this time to a famous minstrel show, and was seen by more than twenty of his church members who were there.

By this time the church was excited and aroused to an unwonted degree. Thursday evening the minister was at meeting as usual. To his apparent surprise the vestry was crowded. People who had not been to prayer meeting for years were out this evening. At the close of the meeting, as the minister was about to give out the last hymn, one of the church officers arose and said he had been requested by various members of the church to ask for an explanation of the minister's remarkable conduct during the past week.

"In what respect has my conduct been remarkable?" meekly asked the minister, in reply to the demand for an explanation.

"In what respect! Remarkable! Is it customary for a minister to dance and have card parties for his church at his home, and go to the theater on prayer meeting nights and smoke cigars on the streets?"

"But," said the minister, mildly, "have I done anything more than the members of this church do all the time? Are there not scores of them who dance and play cards, and smoke and go to the theater? Do I not have a right to do what they do?"

At first a great silence fell over the meeting as the minister put this question. Then a dozen members got up at once and attempted to speak. There was a unanimous objection to the conduct of the minister. It was said by all the members that the effect of his example was certainly very dangerous and much to be deplored.

"Brethren," replied the minister, firmly, after an exciting hour, "I shall claim my right to do what my church members do. There is no law of Christianity which compels me to be any holier than any other man, simply because I am a minister. There is not a member of this church who is not under the same moral law with me."

The meeting broke up in great excitement. During the week that followed the minister continued to dance, smoke, play cards and attend the theater. He performed his regular parish duties faithfully and preached two excellent sermons the next Sunday on the value of character. But the church was in an uproar of excitement. The next week a council was called by the church officers to examine into the conduct of their minister. After a long and painful session the council sustained the charges preferred against the minister and advised the church that he be discharged as unworthy the confidence and fellowship of the churches. When he was asked what reply he had to make to this decision, the minister still repeated his old statement.

"I claim the right to do what my church members in good standing do. If you dis-fellowship me you ought to treat them in the same way for doing the same things."

This, however, had no weight, and the council's decision was accepted as final by the church.

"Of course," said Deacon A., after it was all over, "it is out of the question for a church to have a minister who sets such an example to his parish."

"Of course," said Deacon B.

"Of course," repeated Deacon C. "What else could he expect after such conduct?"

The Home

"COULD I BUT HAVE THEE BACK AGAIN."

BY HARRIET MCEWEN KIMBALL.

Could I but have thee back again,
Through days and years to nurse and tend,
How blessed would it be for me
Those days and years to spend!

What skill of love and tenderness
These hands, unneeded now, would learn;
How precious would the burden be
Of care for which I yearn!

Almost for thee these feet would fly,
Whose steps have laggard grown of late;
Thy hidden wish my heart would know
And swift anticipate.

How would my hardships be forgot;
How joy my joys would multiply,
And make an Eden of the spot
Where thou didst live and die!

But O, dear heart, the wish forgive!
Forgive, dear Lord, the thought profane
That would a soul at rest recall
For such a selfish gain!

Forgive the will unsanctified
That crossing Thine my lot would shape,
And from affliction's discipline
Ordained for me escape!

O, not that presence, sweet and dear
Beyond all language, should I crave,
But rather grace my loss to bear
And lonely hours to brave.

Remind me ever, Lord, how brief
The partings of this life will be;
How close and closer grow the bonds
Of those who live in Thee.

Or here, or there in Paradise
The fold is one, since it is Thine;
And grief removes its boundary
When faith forgets the line.

A corps of exceptionally able women spreads the table in *The Home* this week. Miss Kimball, whose exquisite verses will touch many a sorrowing heart, takes high rank among our New England poets. Her home is in Portsmouth, N. H., and she is noted for her interest in philanthropy. Mrs. Sangster needs no introduction, and her three papers, the first of which appears this week, are written from the standpoint of a practical housekeeper. Miss Barrows, too, is authority on whatever pertains to domestic science. Mrs. Miller, as dean of the Northwestern University, has a broad outlook upon life, and Miss Grant, who contributes another of her bright sketches on the juvenile rulers of the world, was formerly a teacher but is now an author, and understands what young people like to read. Mrs. Colton's treatment of the resurrection story is in her usual original style, and the Closet and Altar has thoughts adapted to the Lenten season.

THE HOUSEHOLD PROBLEM.

I.

BY MRS. MARGARET E. SANGSTER

Other subjects are sporadic in their popular interest. This, the household problem, viz., how to get the most and the best out of life, without making the machinery too evident, the means rather than the end important, has all seasons for its own. Everybody has something at stake in the servant question, as we have come to call it, unconsciously showing in the phrase our unfortunate domestic limitations. It would almost seem that this part of living should be managed quietly, with dignity, and as a matter of course, each family as independent in its orderly routine and in its manage-

ment of its "help" as in the caring for and education of its children. Yet it is the exception when this is so.

Somewhere there is something much at fault, or we would not be involved in endless embarrassments and perplexities—this delicate house-mother plunged into toil and care beyond her strength, the other wearily trying to find for her kitchen women at once capable, amiable and conscientious, who will stay once they are found, a third inveighing violently against Swedes, Danes, Germans, Irish and Americans, all equally unsatisfactory in her view.

The fact is, that while a few well-to-do people in our own country find it convenient to employ a staff of well-trained and thoroughly efficient domestics, each with special duties, as cook, laundress, waitress, butler, etc., the great majority are contented with a single maid of all work. She may, where the family is large, be supplemented one or two days a week by a woman who comes in to wash and iron, but even this is unusual. On Mondays and Tuesdays the ladies of the family assist in the work, relieve the maid of much of the cooking, wait on the door themselves, set the tables, wash the dishes, and leave her free to struggle through the extra burdening duties of the family washing.

On other days, especially on her recurring half-holidays, the maid is assisted by the mistress and her daughters, and where one has that treasure, "a good girl," life moves along smoothly. I hold that it might always thus move when the matter is so simple that its factors are the one maid and the one mistress, granted that the contracting parties meet on a common ground of kindness, fairness and Christian charity.

In receiving into one's home a new domestic, the first obligation on the side of the employer is to make the stranger at home, an integral part of the family. Her board and lodging, as well as her wages, are part of her payment. Therefore a pleasant and comfortably furnished room should be assigned her, with every toilet requisite, water, soap, towels, a small rocking-chair, a closet, a bureau. Her bed, especially, should be as good of its kind as any in the house. An iron bedstead painted white, with springs and a nice mattress, should be provided for the rest of a hard-working woman. Having seen that the room is neat and dainty, the thoroughly conscientious employer will exact its being kept in the same state, seeing herself that the maid has a daily hour for putting her own room in order and insisting that it be always sweet and well-aired. A set of sheets, pillowslips and towels should be kept for the maid's room.

Lodging being thus provided for, the house mistress will likewise observe that a working woman should take her meals regularly and in comfort.

The ordinary Irish girl—let me say in passing that I have a great affection and regard for her, warm hearted, quick-witted, lovable, if imperfect, creature that she is—the ordinary Irish girl has an extraordinary fondness for tea. Her teapot simmers forever on the range, and she likes snatching a meal now and then with the aid of a cup of her favorite strong infusion.

If a midmorning cup of tea be her comfort, far be it from me to deny her this, but it must not take the place of her periodical breakfast, dinner and supper, to which she

should be expected to sit down, her meal hot and appetizing, her own dishes whole and respectable, her tablecloth clean and white. A little despotism on the part of the mistress may be necessary to establish this orderly fashion of life in the kitchen, but once established the maid will herself prize it, and will be the better able to fulfill her duties for the healthful manner in which her days and nights go by.

One often finds an employer amusingly timid and cringing in her feeling toward her maid. "Take care, don't speak so loudly, Norah will hear you!" Or, "Please Harry, come to breakfast in time, Maggy is growing so dissatisfied I'm afraid she'll leave!" Or, "O no! Dick cannot bring his playmates into the house. Bridget won't let them tramp over her clean hall." These and similar remarks are constantly heard.

Whenever this reversal of appropriate sentiments obtains, let the mistress hope for nothing beyond toleration. Servants, like children, love a firm and temperate, and withal entirely just, rule; it is "woe to the land or the home when a servant reigneth."

The person whose remarks are too vociferous should lower his tones because it is polite to do so, not on Norah's account. Master Harry should be punctual at breakfast to please his parents, not to serve the maid's convenience, and little Dick, because boys are of more consequence than halls, ought to be encouraged to bring his young friends into the house with perfect freedom. It is a great mistake to give the reins of control into the hands of a subordinate.

A OUP OF COLD WATER.

BY EMILY HUNTINGTON MILLER.

The man stood by the window, looking out upon the street that was still noisy in spite of the Sunday pause in its traffic. Up town, perhaps, there were church bells ringing; out in the blessed country he knew just how the clear, sweet call rang across the farm lands from the little white meeting house, but down here was no suggestion of such music. The Sunday shave had brought out all the furrows of his weather-beaten face, and the leisure of the day allowed a weary, disappointed look to settle about his close shut mouth and faded blue eyes.

He was looking at the dingy lace curtain, with a bunch of paper flowers pinned smartly against it, that flapped and fluttered before an open window across the way, but his heart saw a very different picture—a small, country farmhouse, miles and miles away, and a clean, bright window gay with scarlet bloom and vivid greenery. The mouth shut a little closer and the knotty fingers drummed a nervous tattoo on the window-ledge that drew a troubled glance from a sweet, serene woman, who was moving quietly but briskly about setting the room in order, putting away the breakfast dishes and doing the score of small, unnoticeable things by which the true home-maker sets her seal upon her domain.

"Now father's thinking about old times again," she said to herself. "Seems he never can git wanted to living in town."

Still the nervous beat went on and presently she spoke.

"I guess I better git on my things. It's consid'able of a piece to church. You got a clean han'kerchief, father?"

Her husband put his hand in his pocket mechanically and turned to face her. "I was thinking," he said, slowly, "I dunno 's I care very much about goin' to meetin' this morning. Somehow I don't seem to feel to home"—He stopped, swallowed hard and cleared his throat.

"'Taint in natur' we should, livin' all our lives in the country," assented the woman, "and I do s'pose it comes harder on you than me. Home is home to wimmen folks wherever 'tis, and you've always been so stirrin', but if I didn't go to meetin' I sh'd feel as if I'd got into a treadmill, and was jest goin' round an' round forever. I thought the singin' was real upliftin' last Sunday."

"Did ye? Well sometimes I'm reely afraid I've fell from grace, the things that gits to goin' through my mind right in meetin'. And las' Sunday I couldn't think of a blessed thing but that there piece that Ducey Simmons spoke to the sociable. Kind of silly I thought it was then, and not any ways suitable for church doin's, but it jest run in my head till I didn't da'st to jine in the Doxology, fear I should sing 'Le's go a-visitin', back to Griggsby Station.'"

He laughed and looked at his wife in a shamefaced fashion, then he wiped his eyes on his clean bandanna handkerchief and blew his nose vigorously. The good woman laughed also, but she had her back towards him, taking her best bonnet from the top drawer of the bureau, and she only said: "What a memory you have got for verses, father. That piece ain't exactly pious, but I dono as they's any harm in it, and it is real touchin'."

They went down the narrow, dark stairs and out upon the street, and nothing more was said for some time. But when they were walking through the park—they always went that way to see the sparrows flutter like drifts of brown leaves about the gravel walks and the smoky evergreens—the wife said, gently: "I tell ye, father, how I do. I just make b'lieve to myself I've come here a-visitin', and don't cal'late to stay long. And if things don't suit, I say, 'Well, I can make it do till I go home,' and so I don't settle down to feelin' 's if I wa'n't goin' back. I don't s'pose a man could do that way—but you know Paul kep' up his sperrits by sayin' he was jest a sojourner, without any continoooin' city."

It was an unfashionably early hour when they reached the church and slipped quietly into a pew near the door. The janitor glanced critically at them as he came into their neighborhood to get the box of flowers sent by the florist for the pulpit decorations. A tall, beautiful girl in black took the flowers at the altar and rapidly arranged them in two slender vases, and, as she lifted them from their safe covering, the whole church was filled with a rich rose odor. She looked from time to time at the strangers, especially at the woman, whose eager eyes followed every motion of her fingers, and when her work was completed she came rapidly down the aisle with the empty box and one pale pink rose in her hand. Opposite the pew she hesitated an instant, then her face flushed and she went on.

"What a lonesome-looking old couple," she thought, stopping at the door to look back upon them. "I wish I dared"—And then she *did* dare. She went back to the pew again, and said, gently, "I think

you are strangers. Would you not like to come further to the front—away from the draught of the door? I should like to take you to our pew."

The old couple, quite accustomed to sit in the place of honor through all the years of that blessed country life, followed her without protest to one of the chief seats in the synagogue. The hassock was arranged for the tired feet, the hymn book with large print selected for the eyes that had lost their keenness of vision and the lovely rose laid gently upon it.

It was a very little cup of cold water, but its refreshment was like a spring in the desert to soul and body.

"First time I've reely enjoyed service," said the man, as they went back through the park. "Don't it seem to you, mother, that young woman sort of favors Clarice Eastman? or is it Delia Price?"

"She couldn't very well favor 'em both," said his wife, peeping into the folds of her handkerchief to see if her rose was safe, "seein' one's light an' the other's dark complected. 'I guess it's jest 'cause she seemed like your own folks, 'down to Griggsby Station.'"

He looked at his wife in mild astonishment that she should show a frivolous spirit on Sunday, and then a responsive twinkle came into his own eyes.

"She's the fust one that's 'peared to reelize she was any kin to us," he said, with a whimsical sadness.

SPRING BREAKFASTS.

BY ANNA BARROWS.

Doubtless it would be an interesting and profitable study could we interview the army of workers that marches every morning from any railway station toward the business section of a large city to ascertain whether the average breakfast furnished these men and women has been a suitable preparation for their day's work. The forenoon is the working season for the majority, and if it is true that a good dinner "lubricates business," the breakfast cannot fail to have some influence upon the quality of work performed in the earlier hours of the day.

The American breakfast has been subjected to much criticism from those who have studied the dietaries of different countries, and there is certainly room for improvement in the planning and preparation of this meal. We serve too great a variety of substantial foods when the body is hardly wide awake and is unfit for any kind of hard work. Yet no infallible rules can be laid down for all classes and conditions of men, and it is reasonable to assume that the instinct which has made the American breakfast what it is has some right on its side, for our climate and national characteristics make certain just demands which must be met.

Breakfast well may be considered the most important meal of the day, and especially in spring and summer is it necessary to give careful attention to its preparation. The milder air of spring awakens only a languid appetite, quite different from that which made us enjoy pork chops, sausage and griddle cakes a few weeks ago. Now we must reduce the quantity of heat-giving foods and supply fruits and vegetables, the acids of which shall take the place of spring medicines. Spring bitters would be less in demand if all the world kept Lent to the

letter. Solid food is distasteful at this season, and too often we incline to depend wholly upon the stimulus afforded by coffee.

A breakfast without coffee would be incomplete for most persons, but it should not be the most important part of the meal.

The cereal occupies much the same position at breakfast as the soup at dinner, but in many households, though there may be a rotation of soups, oatmeal is invariably seen on the breakfast table. During the winter months oatmeal and hominy may hold the first place because of the amount of fat they contain, but in the spring wheat should be substituted. Average wheat contains from one to two per cent. of fat, while various estimates of corn and oats show from five to ten per cent. of fat. There are many prepared cereals in the market and each kind can be served in several different ways. The grain may be cooked in water or in milk, made stiff or thin like a porridge; it may be prepared the previous day, molded and served cold with fruit, or raisins may be cooked with it, giving a good flavor and adding to its nutritious qualities. Occasionally it is best to omit this course altogether.

Whatever may be said against raw fruit as a first course in colder weather, it is not out of place now, and either raw or cooked fruit or tomatoes or some salad plant are desirable additions to any breakfast table during the spring and summer.

The greatest change in this meal, from winter to spring, should be made by reducing the quantity of meat. Fat pork, mutton chops and the like might have been appropriate when the mercury clung to the zero mark, but are wholly out of place when the human body requires less heat.

The seven breakfasts of a week will have the desired variety if each of the following appears but once—fishballs, veal cutlets, cold roast meat, broiled fish, eggs with bacon hashed meat, omelet, Hamburgsteaks. Dainty serving is essential to tempt fastidious appetites, and small portions are preferable to large ones. Eggs are abundant, and may be served in half a hundred fashions, and varied by the addition of bits of meat and vegetables that would otherwise be of no use. A buttered plate is covered with a layer of chopped meat, or grated cheese or asparagus tips, eggs are dropped from the shell over the surface, bits of butter and seasoning placed on top, and the whole baked in a moderate oven till the egg is firm; this may be done in individual dishes or paper cases. A well flavored brown or tomato sauce may accompany poached or scrambled eggs. Or alternate layers of chopped meat and bread crumbs are put in small molds or timbale cups and a mixture of beaten egg and milk, highly seasoned, is poured over, and the whole is baked until firm like a custard. Canned salmon is excellent served in that fashion. Creamed salt fish, if carefully prepared, is always delicious, and may be combined with hard-boiled eggs in sections, or the whites chopped fine and mixed with the sauce, while the yolks are rubbed through a strainer over the top.

Cold meats have new relish if accompanied by a sauce *tartare*—mayonnaise, with the addition of chopped olives, parsley or pickles. A mild curry sauce is a good medium in which to re-heat lamb or veal. Tripe, liver and kidney may appear occasionally. Fried liver is not desirable in warm weather; it should be boiled, chopped and well seasoned

and warmed in a gravy or molded in an aspic jelly. Hashed meats admit of great variety, and require care in preparation and good taste in seasoning rather than any specific recipe.

Potatoes are not in best condition for baking until the new ones appear. Balls of mashed potato may be baked. Lyonnaise, creamed and hashed potatoes are always good. Large potatoes which are a trifle underdone should be cut in slices a quarter of an inch thick, dipped in melted butter and broiled until brown.

Hot breads may well give place to toast, though popovers are delicate and available now that eggs are cheap.

Breakfast as a social function is less common among people of moderate means than it should be. A dinner party demands greater outlay of time and money than a breakfast. There is force in the usual reasoning that after the day's labors are over we have greater freedom from care and more leisure to enjoy social life, but the efforts of the day have left traces not always shaken off easily. In the morning we are fresh and an hour with congenial friends at the breakfast table, even between seven and nine o'clock, leaves a pleasant impression that makes it possible to endure less agreeable occurrences which may fill the later hours of the day.

THE YOUNG KHEDIVE OF EGYPT.

BY JEANNETTE A. GRANT.

A mysterious charm clings to the very name of Egypt. It is the land of long ago, the land of the Bible stories of our childhood, the home of the pyramids and sphinxes, the abiding place of mummies. It is, moreover, the country of that wonderful stream, the Nile, and has been called the "gift of the Nile."

The most glorious period of Egyptian history was from 1525 to 1200 B. C., a period of three centuries, during which many magnificent temples were erected. To this time belonged the great king Rameses II. For the next six centuries Egypt declined, and in 525 B. C. was conquered by the Persians. In 332 B. C. came Alexander the Great, and founded the new Greek city of Alexandria. Then Egypt was ruled for three centuries by the Ptolemies until her conquest by the Romans, with the tragic death of the "last of the Ptolemies," Queen Cleopatra, in the year 30 B. C.

During all the long centuries of the Christian era Egypt has never regained her former greatness. In 1517, after many vicissitudes, the country became a province of Turkey, which it has ever since remained. The government is administered by a pasha, and an enormous tribute has to be paid annually to the Ottoman Empire. During the first half of the present century the affairs of Egypt were administered by Mohammed Ali, the greatest of all Egypt's pashas. It was he who rid Egypt of the Mamelukes, that strange race of soldier-slaves whose power had grown so as to surpass that of the governors appointed by Turkey. His method of disposing of them was treacherous and cruel, and it is well that he did other and better deeds, among which was the establishment of a kind of public school system.

From Mohammed Ali the present young ruler of Egypt, Abbas II., is a direct descendant in the fifth generation, that is to say, he is the great-great-grandson of the

famous Ali. Richard Harding Davis has wittily said in his recent book, *The Rulers of the Mediterranean*, that to understand what one sees in Egypt today one should study the history of the whole world for forty centuries! And he adds that the intricacies of the government of the last ten years are harder to understand than all that has gone before.

The ruler of Egypt is now recognized as a viceroy, with the official title of khedive. The old Turkish title of pasha is still affixed to the given name of the viceroy, so that the present khedive is known as Abbas Pasha, while his father, a gentle and magnanimous man, though most unfortunate, was called Tewfik Pasha.

Tewfik died after a short illness in January, 1892, and Abbas came quite unexpectedly into the honors and responsibilities of the khedivate. He was then only eighteen years old and had much to learn concerning the difficulties of his position. For over ten years England has kept an army and numerous officials in Egypt. The acknowledged reason for this English occupancy of the khedive's domain is the benefit that comes to Egypt. Of the benefits that England has derived from controlling Egyptian affairs little has been said. It is nevertheless true that during the period of English control all departments have shown improvement.

It has been hard for a bright young man just coming into his inheritance to have his authority curtailed and interfered with by what Lord Cromer, the queen's chief agent in Egypt, calls "advice," but which is really nothing short of the most imperative order, with a hint of speedy punishment for disobedience. Lord Cromer and not Abbas is the real ruler of Egypt. Abbas astonished the world in January, 1893, by dismissing the prime minister, Fehmy Pasha, and appointing another in his stead. This was nothing strange in itself, but he had taken matters in his own hands and had not consulted Lord Cromer. Alas for the boy khedive! He was quickly brought to terms and, although he bravely refused to take back the old prime minister, he was compelled to compromise.

The English papers have referred to Abbas II. as a "sulky boy," but Americans who have met him do not think he deserves the name. It is easy to see that he can hardly feel grateful to the English for not permitting him to rule his own country as he thinks best. He is a high-spirited young man, with a firm will, very proud of his army and his people generally. He has refined tastes and finds pleasure in his gardens and farms. He speaks several languages well, and English especially, as he had an English tutor when a child. His father was fond of everything English, though unable to speak the language very well; but nothing pleased him more than to have Abbas and his little brother say, "That's not right, father. You can't speak English at all."

Abbas is a handsome young man with an expressive face, and wears his fez with an air of decision that is suggestive of his character. He has recently married a young peasant girl, much to the surprise of his people. His grandmother was a peasant, and peasants are often nobler than kings.

Perhaps the real quality for which we most deeply care in people is responsiveness.—Lillian Whiting.

Closet and Altar

He that is much in prayer shall grow rich in grace.

How few of us can endure being left alone with God! So accustomed have we become to communing with Him in company with others that it is not easy for us to adjust ourselves to the condition of solitude. Yet that is most necessary if we would grow into diviner life. It is not enough that we should occasionally join with others in worship; we need to worship God alone. It is not enough that we should read or hear the message He has spoken to the heart of another; we too need a message spoken to us. The still, small voice is not so easily heard in a crowd. When we are able to enter into the closet and shut the door against both men and things, and there find a joy and inspiration in being left alone with God, then truly we may know that we are being more completely clothed with the divine likeness.

The bread of heaven can nourish only those who partake. Here is living bread: His truth, His life, His spirit. This is indeed bread for the soul. It still feeds the hungry world. If it heals not the sick body, it heals the sadder sickness of the heart. If it raises not the widow's son, it comforts the widow's sorrow. If it opens not sealed ears, it unseals conscience. Jesus would link life with His coming death. His body, broken on the cross, was to become the bread of life to all the world. So He lives on through the ages, the Way to noblest living, the Truth that inspires, the Life that always is.—*Leaflets for Lent.*

If Jesus, pure and exalted as He was, needed the mount, how much more do we? What should we do in sorrow if there were no Mount of Olives we could flee to for comfort? Our Gethsemane is here, and if we follow the old familiar path trod by the Man of Sorrows we, too, shall find strength. Who so strong or so weak, who so wise or so foolish, who so self-sufficient or so self-distrustful, as to feel no need of ascending the mount with the Master.

O Sacrifice for sinners' sin!
Priest perfected for sympathy!
Who didst by grief salvation win,
We bless Thee for Gethsemane.

O Thou whose agony of love
The deadly burden bore for me,
Look down with pity from above,
And save in my Gethsemane.

—Newman Hall.

O Heavenly Father, we thank Thee that on the cross our Saviour put away the sin of the world, that Thou didst lay on Him the iniquity of us all, that He was wounded for our transgressions, bruised for our iniquities, that the chastisement of our peace was upon Him, and that with His stripes we are healed. He was accursed that we might be blessed. Thou didst hide Thy face from Him that it might be turned on us in smiles forevermore. Thou didst wound and bruise Him sore that we might stand unashamed in Thy presence, where there is fullness of joy. Heavenly Father, we adore Thee for this mystery of love. Let Jesus see of the travail of His soul and be satisfied. And may the Lamb that was slain soon take to Himself His great power and reign. We ask it in His name. Amen.

THE LITTLE BEDS.

"Whose are the little beds," I asked,
"Which in the valley lie?"
Some shook their heads and others smiled,
And no one made reply.

"Perhaps they did not hear," I said;
"I will inquire again.
Whose are the beds, the tiny beds,
So thick upon the plain?"

"'Tis daisy in the shortest;
A little farther on,
Nearest the door to wake the first,
Little leontodon.

"'Tis iris, sir, and aster,
Anemone and bell.
Batschia in the blanket red
And chubby daffodil."

Meanwhile at many cradles
Her busy foot she plied,
Humming the quaintest lullaby
That ever rocked a child.

Hush! Epigea wakens!
The crocus stirs her lids,
Rhodora's cheek is crimson—
She's dreaming of the woods."

Then turning from them, reverent,
"Their bedtime 'tis," she said;
"The bumble-bees will wake them
When April woods are red."

—Emily Dickinson.

SUNDAY OCCUPATIONS FOR BOYS
AND GIRLS.*

LESSON FOR APRIL 14 [MARK 16: 1-10].

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

(Transpose the lesson for June 2 and the one given for April 14.)

Compare death to sleep. When we sleep the eyes are closed, the body is still and the mind stops thinking. But the heart keeps on beating and we keep on breathing, because the part of us that is like God, our spirit, which rules the eyes and hands and heart, is in the body. But when the spirit goes back to God who gave it, then the heart stops beating, we stop breathing, the eyes do not open again, and the hands and feet are still forever. Then we say, "the person is dead." That means that the spirit has left the earthly body and has become an angel in heaven with a glorious body. (Use a watch and mainspring for illustration of body and spirit.) Read Matt. 27: 57-66. Explain sepulcher and tombs as a little room cut out of the rocky side of a hill with places hollowed out in its walls where bodies were placed. "Sealing the sepulcher" was probably done by passing a heavy cord across the stone at the door and fastening it at either end by a piece of the sealing wax heated so as to stick to the stone. No one dared disturb the king's seal. Then the strong Roman soldiers, with their shields and swords and spears, were sent to walk back and forth in front of the sepulcher to watch it all the time. Although the wicked men who had put Jesus to death would not believe that He was God's Son, they knew that He had great power, for they had seen and heard of the miracles He had done, and some of them knew He had said He would rise from the tomb in three days. So they wanted to make the tomb so strong that a man could not possibly get out even if he should come to life. They forgot, in the hardness of their hearts, that Jesus had all the angels of heaven and God His Father to help Him and His own power over death, which He had shown in raising Lazarus. Now read Matt. 28: 2-4 and then Mark 16: 1-5. "The young man" was the angel of whom the keepers were so afraid. Jesus wanted them to fear Him, but to the women who loved Him He said gently, "Do not be frightened." Read verses 6-8. The women went then and

Mary Magdalene hurried ahead to tell Peter and John and then went right back to the sepulcher. Peter and John looked into the empty tomb and went away wondering. Mary stayed there weeping near the sepulcher, where she thought her dear Lord lay. But as she stood there something wonderful happened, which changed her sad tears to smiles of joy. Read John 20: 11-18. When Mary had gone Jesus also went away toward Jerusalem and met the women who had been sent away from the tomb by the angel, but had not gone so fast as Mary had.

Peter and John went from the sepulcher by different ways, and Peter had the great joy of meeting Jesus [Luke 24: 34]. We know how cowardly and untrue to the dear Saviour he had been, but Jesus knew he was sorry, and so, in His great tenderness and kindness, He appeared to poor erring Peter first. Should we not be quick to forgive any who may do wrong to us when Jesus is so ready to forgive those who sin against Him?

Occupation for hands.

As the stability of the Christian religion rests so largely upon the proof of the resurrection, it is of great value to give children a definite knowledge of the eleven different appearances of our Lord after He rose from the tomb. The following interesting exercise will make these facts familiar in a surprisingly short time. It can be used with little ones of five and six by giving a portion at a time. The "Reference" circle may be omitted for the youngest children.

Directions: Cut out from heavy paper or cardboard four circles, respectively twenty, fourteen, nine and five inches in circumference, and make eleven marks around the edge of each, equally distant apart, and number the marks in order. Use a lead pencil for writing the numbers. In the center of the circles write respectively the words Persons, Places, Time and Reference. Close to the eleven figures of each of the circles write, respectively, the following:

PERSONS.

1. Mary Magdalene. 2. Women going back from the tomb. 3. Simon Peter. 4. Two disciples going to Emmaus. 5. The apostles except Thomas. 6. All the apostles. 7. Seven disciples fishing. 8. Eleven disciples on a mountain. 9. Five hundred people at once. 10. James. 11. All the apostles at the ascension.

PLACES.

1. Near the sepulcher. 2. Near Jerusalem. 3. Near Jerusalem. 4. At Emmaus. 5. At Jerusalem. 6. At Jerusalem. 7. By the Sea of Galilee. 8. In Galilee. 9. In Galilee. 10. At Jerusalem. 11. Mount of Olives.

TIME.

1. Early Sunday morning, April 9. 2. Later Sunday morning. 3. Still later Sunday morning. 4. Sunday afternoon. 5. Sunday evening. 6. Sunday evening, April 16. 7. Last of April or first of May. 8. Last of April or first of May. 9. Last of April or first of May. 10. May. 11. Thursday, May 18.

REFERENCE.

1. John 20: 11-18; Mark 16: 9. 2. Matt. 28: 9, 10. 3. Luke 24: 34. 4. Luke 24: 13-31. 5. John 20: 19-25. 6. John 20: 26-29. 7. John 21: 1-13. 8. Matt. 28: 16-20. 9. 1 Cor. 15: 6. 10. 1 Cor. 15: 7. 11. Luke 24: 50, 51; Acts 1: 6-12.

Write References on the smallest circle, Places on the next largest, Time on the one next in size, and Persons on the largest of the four. Place the circles one above the other in order of their size, the smallest on top, and fasten them together through the center so that they will turn around easily. (A small screw and nut are best for this.) When the corresponding numbers on the different circles are placed in line, a complete view is given of all Christ's appearances after the resurrection. Erase part of the figures on one of the circles and then let the children try to place them in the right order. Then erase

more of the figures, and so on, erasing more figures as more facts become familiar, until all the figures are erased and the circles can be arranged quickly because of a connected knowledge of the facts.

A neat way to repair holes in lace curtains, or any article of delicate texture which is not washed often, is to match a new piece over the hole at the time of ironing. This new piece must be wet and starched, but the iron will hold it in place and the edges can be carefully trimmed with small, sharp-pointed scissors.

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The Conversation Corner.



ALTHOUGH the usual sign of the Corner is omitted this week, I know you will ask ??? all the more about this curious picture which takes its place. Who are those children? What are their names? Where do they live? What is that funny looking fellow carrying them in the bags for? Where are they going?

They are not Cornerers now, but I propose to adopt them into our Corner—that is, if you vote for it. They live in Turkey. They are twins. Their names are *Aram* and *Vahan*. They are on their way to a kindergarten school. It snows, and as they do not wish to stay at home a man is carrying them to school in his saddle-bags! How did I know about them? This is the way.

A few weeks ago a missionary in Turkey—himself a native Armenian—called on me and told me about his kindergarten school. It is at Yozgat in ancient Galatia, where Paul traveled and preached. Find it on your map of Turkey in Asia; about 200 miles exactly north of Paul's early home at Tarsus, Cæsarea, the home of a Corner boy (see stamp collectors' list) being between them. It is 300 miles, about southwest, from Trebizond on the Black Sea, where three dear young Cornerers live. Yozgat has 30,000 people. In addition to a girls' school and a high school for boys, this missionary has started a kindergarten school for the little children. It is much the same as a kindergarten school in this country. I have in our cabinet a piece of blue and white checked paper work done by their little fingers. They take up Bible stories in the school and are also in the primary department of the Sunday school.

Some of the little children are very poor, and unable to pay the tuition, which is set at five dollars a year. The *Missionary Herald* for June, 1894, contained an account of the school, written by Pastor Krikorian (that means *Gregory*), with a picture of the kindergartners. I have selected from that group the two little boys on the front row, the fifth and sixth from the left hand. They are the same ones whom you see in the saddle bags. I have told you their names. *Aram* was named from an early king and warrior (like David), from whom the country was called *Aramia* or *Armenia*. You will see in Matthew and Luke that a man by the same name was one of the ancestors of Jesus, four generations before Boaz, who married Ruth. He, in turn, was doubtless named for his very great uncle, *Aram*, the son of *Shem*. Does not that make the boy a very distant cousin of Sarah Noah—and, for that matter, of all the rest of you?

At any rate, we are nearly enough related to these kindergartner saddle-baggers to keep them in school for a year. It costs five dollars for one child. Those of you who study arithmetic—even kindergartners—may be able to compute the amount needed for these twins. All who wish to admit *Aram* and *Vahan* (*Vahan* means a

shield—what does that remind you of in Paul's letters?) into the Corner, please raise your right hands, with a dime (or more) in them. I shall not send any certificates nor stamps (unless you want ordinary Turkish stamps), but I know that our kind despot will strike off copies of this picture for you; if you wish it, send Gen. Washington. Do you ask whether it is best to do anything for those far-away cousins? Read what Paul wrote to their ancestors (?)—Gal. 6: 9. We are not through with Turkey yet:

Dear Mr. Martin: I am an Armenian boy. I live in Bardezag (Ismidt), which is about three miles above the Gulf of Nicodemia, on the mountain of St. Minas. There are ten thousand people here. I go to the High School. Rev. Robert Chambers is the missionary here. Our village exports silk and fruit. There are three religions here—Gregorian, Catholic and Protestant. There are a thousand boys and girls in the Gregorian school. The Protestants have a church, a school and a new kindergarten. I have many Turkish stamps and would like to exchange them for other stamps of North and South America and of other countries, excepting Europe. G. O. B.

Think of a Corner boy and stamp collector in that historic region! I think that Ismidt is on the site of the ancient Nicodemia, and that there—although that was before my time—both Hannibal and Constantine died. You will see that Constantine's city is very near. I have another letter from Turkey. It is the true story of a boy taken from a Christian school and put in prison, without any serious charge, and when released forbidden to return to the school.

... When we learned that we should go to —, then who can explain the pain which we had. We mourned and prayed that night till the morning. We could not sleep at all. That night passed, but I think it became a year. In the break of that day the horsemen and officer came to take us out of prison. Then we passed through many troubles which one cannot endure. We went on foot; it was most hard for us. The soldiers (horsemen) don't permit us to go slowly; they say, "Quick, hurry forward, or there is the whip for you." I said to one of them, "I am tired, I cannot go on, shall I die on the way?" He replied, "Yes, you shall go on till you die." I answered him again, "You can hurt me now, but you can do nothing to me beyond the death." He replied, "It is no matter, there is no difference for us if you die or not on the journey. But you should go on till you die, don't you say any more." ...

The government took a pledge from us not to go any place without giving news to the government. Now if we ask permission to go back to school they will not let us come there, for the Wali had commanded the Pasha not to let us go anywhere. ... I imagined myself as the poor bird that was caught, its wings were cut and placed into a firm cage, whence it cannot fly anywhere, while its mates are flying in the bright ocean of air, as they wish; so I said to myself: "Alas, they caught and confined you in the cage; while your companions are enjoying richly the fresh pleasures of knowledge, you cannot return."

We do not doubt that this is for our good, because we are sure that our Heavenly Father does not wish our evil. If we should not see and understand the intention of our Heavenly Father, yet we have confidence in Him that He does not wish our ill. ... We had nothing against the government, yet they imprisoned us more than forty days, therefore you can see that their intention is not to do the right, but to destroy the school and to deprive the students from the schools.

I have quoted so much from this private letter of a simple, honest youth to show what cruel atrocities are perpetrated by the Turkish government upon scholars attending accredited missionary schools, which ought to have the protection of American consuls there and the American government at home. If any of you call on the President or at the State Department, you might suggest the sending of a man-of-war, bearing the *American flag*, to Turkish waters!

Mr. Martin

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The Sunday School

LESSON FOR APRIL 14.

Mark 12: 1-12.

THE WICKED HUSBANDMEN.

BY REV. A. H. DUNNING, D.D.

On the first day of the last week of our Lord's life on earth He formally offered Himself to the Jewish nation as their Messiah, riding in triumphal procession into Jerusalem. On the third day of the same week the rulers of the nation formally rejected Him. They had demanded to know His authority for driving the money changers out of the temple and calling it "My Father's house." They had refused to answer the question which He asked them in turn, and He had then declined to tell them His authority. But He described to them in a parable which they could not mistake their history, their spirit, the consequences of their work as related to Him and to His Father. He forced them to answer their own question.

There is a parallel of supreme personal interest to us between the relations of God to His chosen nation and His relation to each individual. In His desire to save that nation we may see His feeling toward us, and in His sentence on it we may read the final doom of every one who rejects His mercy. The chief things to be considered in this parable are:

1. The claim of the Owner of the vineyard. "The vineyard of the Lord of hosts is the house of Israel." God built a hedge about it by laws and institutions to separate it from the Gentiles. He furnished it with altar and temple. He put it into the hands of priests and elders of the people to cultivate it, and then He withdrew the miraculous manifestation of His presence that they might do the work for Him. It was their business to instruct the people in the great truths of morality and religion, to warn the wicked, protect the weak, encourage the faithful. The fruit which He rightfully expected for what He had done for them was obedient lives and holy characters.

The church of God is now His vineyard. By His instructions and its customs it is protected, separated from the world. His Spirit dwells in it. Every true member of it is a miracle of grace. His gospel is through it to transform the world and perfect His kingdom. This is the one chief trust given by God to men.

Each person to whom the knowledge of the gospel has come is honored with this trust. It is the one, only thing by which men are to be saved, the world redeemed. Our privileges are far greater than those of the Jews. With a far clearer revelation, a liberty of approach to God which the Jews never knew, an ownership sealed by the death of the only begotten Son of God, with the presence of the Holy Spirit, and the assured hope of the resurrection, no one who studies this lesson can be ignorant of God's ownership of him, and of God's right to his filial obedience. Each one must say, "God wants me, has a right to me. In His plan He has a use for me, and has created me for that use. By trustful obedience I shall surely accomplish my part in His plan, and be an heir of immortal life, a child of God forever."

2. The owner's patience with His vineyard. Nothing is so wonderful in history as God's treatment of the Jews. They had hardly begun to realize their mission before they began to be discontented with it. The promise, "In thee shall all the families of the earth be blessed," was too large for them. When the promised land was spread before them they had not courage to lay hold of it. As one prophet after another was sent to them, they treated each worse than the last. What a revelation of divine patience is given in the successive biographies—Elijah pursued and threatened, Micah scolded and imprisoned, Jeremiah thrown into a dungeon, Isaiah sawn asunder, Zechariah stoned to death, unnamed prophets insulted, tortured, slain.

But the patience of God, was crowned by His sending His only, well-beloved Son. He is different from all the prophets. They spoke as servants; He by His own authority. Up to this point the parable was history. The rest was the prophecy of His own cruel death close at hand, and of the awful destruction of the Jewish nation.

Yet every one who rejects God's mercy by refusing to confess Christ as his Saviour and to serve Him supremely is worse than the Jews, for he has seen a manifestation of the love of God which they never conceived. He rejects the dying love of the Son of God and chooses his own will instead of the will of the Saviour, who has died and risen from the dead to deliver him from sin. That a man has liberty so to treat God's offer of salvation is His highest recognition of man's worth. Not even angels in heaven have ever had such an opportunity to refuse His proffered grace.

3. The limit to the owner's patience. The vineyard was not less God's because He allowed His tenants for a time to abuse their privileges. The account with Him must inevitably be settled, and for those who had persisted in being false to their trust only one result was possible. After the Son had been killed, what else could the lord of the vineyard offer? The priests and scribes who heard the parable, though they saw its application, were shut up to one conclusion: "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render Him the fruits in their seasons" [Matt. 21: 41]. Jesus affirmed the same statement [v. 9]. The repetition of their sentence from His lips so startled them that they cried out, "God forbid" [Luke 20: 16].

The history of the Jews mirrors the possibilities and the dangers of each individual. After Christ has been rejected, what means of salvation are still in reserve? Having given Himself, can God give more? "There remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." "They took Him and killed Him, and cast Him forth out of the vineyard." That is the record of our Lord's crucifixion by the Jews. "He will come and destroy the husbandmen and will give the vineyard unto others." The fulfillment of that prophecy is in the record of the terrible destruction of Jerusalem, the heaps of the slain and utter ruin of the nation. When Jesus pointed the Jews back to the heights they had lost, and downward into the abyss in which they were to lose themselves forever, their rage kindled afresh at Him who came to be their Saviour, as though He were their destroyer. We cannot restrain the regret that mingles with wonder that they should plunge with eyes wide open into such utter, irrecoverable loss. But the awful character of the fact is intensified when we note that their steps are reflected in so many lives of which we know, of those who, pushed downward by the cumulating habits of sin, thrust away in bitterness the hand of Christ extended to them for the last time, and fall into the darkness. It is like human nature to do just this. Any one may, and many do, finally reject the supreme offer of salvation whose privileges have been more wonderful than those of the Jews. We who teach are exposed to such peril. Many of our pupils are in increasing danger, actual, awful, of interest overtopping all other things.

4. Good gained from evil. The wicked men are destroyed, but not the vineyard. That is given to others, who will render to the owner the fruits in their season. In another form Jesus enforced the solemn truth which was the conclusion of His parable. The stone which the builders could find no place for lay rejected by them, till at last the incompleteness of the building they had sought in vain to finish turned their attention to it again. Then it was found to be the capstone, which crowned and perfected the whole. By whom-

soever rejected, Christ is the headstone of the structure of the kingdom of God which shall endure forever. "This child," said the prophet Simeon, "is set for the falling and rising up of many"—for their ruin or restoration. The alternative is by Christ's own message made personal, the great question on which each one's eternal destiny depends—whether or not he will accept Jesus as his Saviour and King. If not, he will be deprived of the trusts he holds and himself destroyed. If he will, he shall enter into larger trusts and clearer understanding of the divine will. The history of Christ's own nation, whose doom He foretold, illustrates one alternative. The growing kingdom of God, into which all nations are being gathered, to whose glorious service God is calling men through His Son and His Spirit, illustrates the other. The choice of wisdom is the service of Christ.

THE CHURCH PRAYER MEETING.

Topic, April 7-13 Faith in Spite of Mystery.
Gen. 22: 1-13; Acts 20: 18-24.

Why demanded? Results? How far may we expect light?

(See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN.

Topic, April 14-20. Risen with Christ—from What? Rom. 6: 1-12, 20, 23.

If we go to the Apostle Paul for ideas about the Christian life, we find him frequently referring to the fact of Jesus sharing the varied lot of man, entering fully into his sorrows and cares. But he usually goes on to show what Jesus on His part shares with the believer. Take, for instance, that grand verse, "Ye know the grace of our Lord Jesus Christ. How He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Note that the object of Christ's humiliation was that His brethren might be glorified. His mission to earth was far different from that of those fashionable parties made up now and then for an excursion to the slums in order to get a transient glimpse of the way the other half live, and to feel a momentary twinge of sympathy for the miserable people dwelling there. Unless Christ had purposed to raise and to change the victims of trouble and of sin He would never have made Himself like unto us.

So far-reaching is His intention that we are not excluded from the crowning glory of His life—resurrection from the dead. And to Paul this great boon had become so real through reflection upon it through union with Christ by faith and in service that he speaks of it as already accomplished. Death he had come to look upon as a mere incident, powerless to destroy, or even to discontinue even for a time, the life that he had entered upon when he became a Christian. Paul's thought is the true thought. Our Master must mean as much to us. He must lift us up to the same heights of experience.

Out of our sins, first of all, He must take us. They are the constant drag and weight. Selfishness, envy, pride, malice, hatred—how can one walk with springing step when they are chaining him to earth? Then, too, we are to rise from our mental burdens of various kinds. Unable perhaps to cast them off altogether, there is such a thing as rising where we can actually look down upon them and consider them after all minor matters compared with the great blessings and aims of the Christian life. Said a friend not long ago who is passing through grievous trial, "I do believe with all my heart that one can reach a point where one's condition can best be described by the New Testament word peace." And still another lift some of us need. We need to rise above the discomforts and inequalities of our earthly lot and station. Fellowship with the risen Christ is potent to effect even this.

Parallel verses: Ps. 51: 2; 55: 22; 81: 6; John 16: 33; Rom. 13: 12; 1 Cor. 13: 11; Eph. 4: 31; Phil. 4: 11, 12; Col. 3: 8-10; Tit. 2: 11-14; Heb. 9: 26; 12: 1, 2, 4.

PROGRESS OF THE KINGDOM.

AFRICA'S ADVANCE TO A HIGHER PLACE AMONG THE NATIONS.

(Parallel with The Congregationalist's May Topic
for Missionary Meetings.)

For centuries Africa was like a mysterious submerged continent, but within a generation, owing to exploration, to partition among the great powers of Europe, to the organization and development of British Africa, under the leadership of Cecil Rhodes, it has loomed up before the eyes of the world, drawing the attention of statesmen, explorers, scientists, historians, merchants and philanthropists. More has been learned about Africa within the past fifty years than in all the preceding centuries. The epoch of discovery began with Livingstone in 1849, and so rapidly has the work progressed that we now know the sources of the Nile and the Congo, the systems of lakes and mountains and the general character of the country and people of the great interior. The material development, even in Central Africa, has been astonishingly rapid and proportionately greater, perhaps, than in any other part of the world. Good highways, steamboats and railroads, as well as the telegraphic line which England is establishing from Cairo to Cape Town, are effectively opening up the Dark Continent. The French, Portuguese, British and German governments have started railroad enterprises, each requiring millions of dollars. The Congo Railway, the first sections of which have already been completed, is, perhaps, the most important, as the building of this road is all that is needed to make easily accessible 6,000 miles of navigable highways in the heart of equatorial Africa. It is significant to note in this connection the phenomenal growth of such towns as Mombasa, ten years ago a squalid collection of Arab houses and native huts, but today the principal port of the Imperial British East Africa Company, having commodious public buildings and residences and sanitary improvements; or take the town of Beira, six years ago unvisited by a white man, yet today the most important port of Mashonaland, the terminus of a railway line and able to sell lots for business purposes for \$1,500 to \$2,500 apiece.

Among the men who have played the most important part in the development of Africa two figures stand out prominently—one a European sovereign, the other a young Englishman, little more than forty years old, who has been characterized as "a born ruler." To him, Hon. Cecil J. Rhodes, the British empire in Africa owes its power and possessions. This remarkable man began his career only a few years ago as an individual miner in the diamond fields, but his native ability as a leader was speedily recognized, and in the course of a decade he practically organized a new commonwealth and became its premier. Mr. Rhodes believes with all his heart in the sovereignty of the English-speaking race, and is doing his utmost to promote it in Africa. The *Review of Reviews* says this eminent man "has the face of a Cæsar, the ambition of a Loyola, and the wealth of a Cæsar." He is the diamond king, the Cape Colony premier, and the president of the British South Africa Company, which has added Mashonaland, the land of Ophir, to the British empire.

The other man who has exerted a mighty influence over the destiny of the Dark Continent is King Leopold II. of Belgium, who has been called a father to Africa. Stanley's first journey of exploration roused his interest in the country, and in 1876 he summoned at Brussels a select conference to discuss the question of exploring and civilizing Africa and the means of opening up the interior of the continent to commerce, industry and scientific en-

terprise. In 1879 an exploration party, under the leadership of Mr. Stanley, was sent to the Congo basin by King Leopold. Soon after this came the greedy scramble for African territory on the part of the European powers, which in a very brief period resulted in the partition of Africa, which, says Dr. Dennis, "has been one of the foremost events of the century and has committed the statesmanship, civilization and philanthropy of the leading nations of the world to the oversight and development of the material and moral well-being of Africa to an extent beyond the bounds of imagination a few years ago." One of the most remarkable of the political changes is the creation by an International Conference at Berlin in 1885 of the Congo Free State, which was placed under the personal sovereignty of King Leopold. The king has spent annually hundreds of thousands of dollars out of his private purse in developing this region, but it was inevitable that it should become a national enterprise and the Congo State is now practically Belgian territory.

The divisions of Africa have been made by international agreement and are usually undisputed. Of actual territory France has the lion's share, having 2,902,624 square miles under her supervision, but as regards population Great Britain, with a protectorate of 2,570,926 square miles, is in advance, having one-third more of population than France. Germany and Portugal come next as regards territorial extent, each having over 800,000 square miles, while Spain and Italy have also goodly possessions.

It is necessary to obtain this conception of the new Africa in order intelligently to study missionary enterprise there and to appreciate the spiritual possibilities of this vast field. Missionary work has developed rapidly within a generation and has been carried forward by such heroic men as Livingstone, Moffat, Hannington and Mackay. It is estimated that forty-two missionary societies have representatives in the continent. There are 1,000 stations, 1,168 missionaries and about 1,000,000 Protestant adherents, of whom 101,212 are communicants. It is impossible to speak of this work in detail. One can but pick out a typical mission here and there.

Among the recent developments in this noble campaign is the occupation of Uganda by the English Church Missionary Society. It is interesting to trace the history of this mission from the year 1875 when Stanley's famous letters called attention to the country, appealing to the Christian church to send the gospel there. The student should follow the careers of Mackay and Hannington (a valuable sketch of the latter appears elsewhere in this paper), learn something of the struggle between Protestants and Catholics, and grasp the political situation enough to understand the grave danger with which the mission was threatened by the withdrawal of the British East Africa Company. But, above all, the marvelous successes of the past few years show the hand of God in the development of Uganda. The favor of hostile chiefs won, twenty out-stations established, hundreds under instruction for baptism, 100 native ministers supported by the native church and as many more in training, such eagerness for education that 35,000 books were sold in six months—these are some of the glorious results.

The French Protestant missions have won warm recommendations from African travelers, and the veteran missionary, M. Coillard of the Zambesi Mission, is one of their noblest representatives. After a lifetime of work of successful labor among the Basutos, he and his wife left their flourishing church for the regions beyond, to carry the gospel to the Barotses of the Upper Zambesi. For a decade he has endured the hardships of a pioneer in that wild fever-haunted region. His wife died, but he has worked on alone, at last cheered and encouraged by a religious awakening, tidings of which have recently reached

us. The whole story of his life is one of romantic interest.

The United States alone of all the great powers has no territorial rights in Africa, but she has a "sphere of influence," though not in a technical sense, in the line of missionary effort. Much interest has been felt in the occupation of Gazaland by the American Board. In view of the unhealthiness of the location of the East Central Africa and Zulu Missions, the headquarters of the work was transferred to Mt. Selinda among the highlands of Gazaland. The party of missionaries arrived at the new post in the fall of 1893 and took possession of the 24,000 acres of land granted to the mission by Mr. Rhodes. Already Sunday services are conducted at several out-stations, evangelistic work among the kraals begun, a school opened and the general outlook is promising.

Any study of Africa would be incomplete without considering some of the gigantic evils which thrive in the Dark Continent and some of the stupendous problems to be solved before Africa can take a high rank among the nations of the world. The small force of workers as compared with the work to be done, the disastrous effects of the rum traffic and the slave trade, the immense number of Mohammedans who dominate a large portion of the continent, the lack of able leaders, the disadvantages of climate—these are some of the difficulties to be met and conquered. The consensus of opinion at the Chicago Congress on Africa was that Christian nations should smite the liquor business, foster missions and industrial education.

Sources of Information.

A good modern map of Africa, showing the division among the nations of Europe, is the first essential in this study.

The Partition of Africa, by J. Scott Keltie.
Lives of Mackay, Hannington, Livingstone, etc.
Foreign Missions After a Century (chapter on The Present Vision), by Rev. J. S. Dennis, D. D.
Character Sketch of Hon. Cecil J. Rhodes, *Review of Reviews*, May, 1891.
Africa at the Columbian Exposition, *Our Day*, November, 1892.
The Chicago Congress on Africa, *Our Day*, September, 1893.
The American Sphere of Influence in Africa, *Missionary Herald*, March, 1891.
French Missions on the Zambesi, *Missionary Herald*, April, September, October, 1890; August, 1893; April, 1895.
Tropical Africa, by Henry Drummond.
Two Kings of Uganda, by Robert P. Ashe.
The Story of Uganda, by Sarah G. Stock.

NOT TO BE MINIMIZED.

The London *Spectator*, dissenting from recent statements made decrying creeds and dogmatic formulation of truth, says:

When once a living germ of great power has been sown in the heart of man, it is as right and natural to recognize that there will be a certain law governing its historical development, which mere human beings cannot predict *a priori*, as it is to recognize that there will be such a law of development for any other great organic growth, of which we can recognize the power and the beauty without being able to forecast exactly what its development will be. No doubt Christianity has developed both a dogmatic aspect and an ecclesiastical aspect, of which the greatest of the apostles in their day were only half conscious, and to which the Christian community of that day was only feeling its way. But that is no justification for saying that in our day we ought to ignore everything which has come of the law of development, or that the dogmatic background of Christian thought and worship is, as it were, a blot on the gospel which we should sedulously endeavor to remove.

When your burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility—to show God. Let this thought, then, stay with you; there may be times when you cannot find help, but there is no time when you cannot give help.—*George S. Merriam.*

Literature

BOOK REVIEWS.

THE CHRISTIAN STATE.

This is another volume by Prof. George D. Herron, D. D. It contains a course of six lectures delivered in churches in several of our cities. We have read it with unusual interest, and are glad to find ourselves in more substantial accord with the author than has been true in the case of one or two of his earlier books. He has not yet overcome the tendency to exaggeration. Strong feeling prompts extravagant speech in his case, as so often in the cases of others. This is a matter of small consequence with some men, but one who has assumed, and has been granted to so large an extent, the position of a public teacher and a leader of thought upon the most vital social and religious themes needs doubly to be on his guard.

We have objected before, and must object again, to Dr. Herron's wholesale condemnation of competition. Probably it would be absolutely impossible to get rid of it in human society. No theory of co-operation ever has been proposed which would wholly do away with it. If it could be abolished, we are by no means sure that the world would be better off. What is necessary is that competition be reformed and Christianized. The author is justified in much of his adverse criticism upon competition as it now exists, but claims more than can be demonstrated in such assertions as this, that "Competition is, in fact, the negation of society, and such society as we have exists through the restriction of competition. The evolution of society is the elimination of competition through the progressive introduction of altruistic forces." If the co-operation which we understand Dr. Herron to favor were to prevail, the result could only become the insipid stagnation which characterizes the ideal social states portrayed by some of the modern prophets.

Doubtless Dr. Herron is entirely sincere in his warm commendation of the army of Coxeyites, and we entirely agree with him that the national legislature of 1894 was not sufficiently superior to the Coxey mob. Nevertheless, we believe that he will live to perceive the unwisdom of the impression made by his prayer "to be judged among the vagabonds rather than the legislators." After all, the national legislature was a legitimate and orderly body and accomplished some serviceable fruit, in spite of its frequent frivolity and unpatriotic waste of its opportunities. Christian citizens must condemn it strongly for many reasons, but they must condemn "the vagabonds," as Dr. Herron not unjustly terms them, far more severely.

We have found much to approve in the chapter on The Redemption of Law from Anarchy. Indeed, there is no chapter in the book in which we have not found a great deal which is instructive or suggestive for good. In this volume, more than in either of the author's earlier volumes, if our memory of them is correct, there is constructive work. The author is not so readily content with denunciation, and with a certain intense yet vague manner of intimating wherein things ought to be improved. But he makes some concrete and really useful suggestions, which will have all the more force with a certain class of minds because he has made them, although they

often have been made before by others. We advise all students of current social problems to read the book—and it is eminently readable. The author is not inspired, and his statements are not to be taken without cautious reflection, but he does well the often necessary work of breaking up the hard soil and of sowing seeds of truth, many of which will grow into a valuable harvest in spite of the fact that not a few tares are mingled with them. [Thomas Y. Crowell. 75 cents.]

RELIGIOUS.

A new volume of the Expositor's Bible is *The Book of Daniel* [A. C. Armstrong & Son. \$1.50]. It is from the fertile pen of Archdeacon F. W. Farrar, D. D. Work of this sort from this source is exceptionally well done invariably, so far as the vividness and effectiveness of interpretation and exposition are concerned. Portions of the book are brilliant pictures, and the narrative as a whole is panoramic in its vividness. The author is not so strong on the side of accuracy of critical detail. We do not mean that his volume contains noticeable errors, but that his method is that of the artist and the dramatist rather than that of the historical or exegetical expert. He sees vividly and describes graphically, and the truth of such descriptions is apt to be equal to and far more striking than that of merely mechanical faithfulness. But this also is essential to the best results. All Biblical scholars will enjoy the book and appreciate its helpfulness.

Rev. G. S. Bowes has prepared a book of *Topical Outlines of Bible Themes* [Fleming H. Revell Co. \$1.50]. He gives it the sub-title, *An Illustrative Scripture Reference Book*. It is based upon the Authorized and Revised Versions, with some hints from outside sources. It is an aid to the comparison of Scripture with Scripture. Take, for example, the topic, Confession of Sin. Nearly thirty passages from different parts of the Bible, each suggesting with more or less force some special aspect of the subject, are classified together so that the student is enabled to grasp at a glance all which they indicate upon the subject, thus saving hours of labor in consulting the concordance. Such a volume hardly can be expected to be complete in the sense of including literally every passage or clause in the Bible bearing upon a given topic, yet this seems to be reasonably and practically complete. Those ministers who make considerable use of expository discourse, and, in fact, all Biblical scholars, will appreciate its serviceableness.

The most recent volume in the American Church History Series is *A History of the Reformed Church, Dutch, the Reformed Church, German, and the Moravian Church, in the United States* [Christian Literature Co. \$3.00], by Rev. E. T. Corwin, D. D., Prof. J. H. Dubbs, D. D., and Prof. J. T. Hamilton. The three authors have done their work creditably. The contribution of each is a clear, scholarly, trustworthy account of its particular branch of the Christian Church; a good sense of proportion is exhibited, details receive sufficient attention without being given undue importance, valuable bibliographies are included, and the volume will take good rank in the excellent series to which it belongs.

STORIES.

A Girl's Life in Virginia Before the War [Frederick A. Stokes Co. \$1.50] is by Letitia M. Burwell. It is hardly a story so

much as a series of reminiscences, yet it may fairly be ranked among stories. The author describes the bright side of Southern life in the days of the slave system, and all which she has written is as delightful as it is evidently faithful to fact. If slavery always and everywhere had been what it was in the part of Virginia which she knew and in the cases of the families whom she has described, it would have made a very different and a much more favorable impression upon the world. Too little has been made known in regard to the favorable aspects of the system. While they do not justify its existence, it is impossible without knowledge of them to form a just historical estimate of what has been during most of our national existence a characteristic feature of American life. Such a book as this, therefore, quite apart from its fascinating character as a picture of generous, stately and generally ennobling life, has a historical value quite equal to that which most proper histories possess. The author has written with artless and charming simplicity, and the book is most entertaining from cover to cover.

Mrs. E. Lynn Linton, the veteran author, in her latest production, *The New Woman* [The Merriam Co. \$1.50], has undertaken to exhibit the legitimate outcome of the woman movement when allowed to run its course unchecked. The principal heroine exemplifies the theories of some modern advocates of woman's freedom in actual operation, and the picture is not gratifying. We quite agree with the author that the results which are here portrayed grow naturally from the conditions. Nevertheless, in fairness it must be said that probably in very few cases the outcome would be so repulsive as that described in these pages. A novelist of course is allowed large liberty, and it is necessary sometimes to color vividly in order to make the desired impression. But we think that she has overdone what she has undertaken. In spite of its disagreeable features, however, the story is vigorous and even engrossing, and it certainly points an important moral.

Eustace Marchmont [A. I. Bradley & Co. \$1.25], by Evelyn Everett-Green, also is a story of modern tendencies, and much more wholesome in its character. It describes the endeavors of both patricians and peasants in England to promote the elevation of the lower classes some fifty years ago. As a story, it is more than ordinarily interesting, while as a treatise on social problems it is practical and judicious and still timely, although circumstances have altered very much since the days which are described. The sentimental features of the plot are handled skillfully, and the religious tone of the book is impressive without being made too prominent. The book, although to a considerable extent a love story, is well adapted for the Sunday school library.

Judge Ketchum's Romance [J. Selwin Tait & Sons. \$1.00], by H. A. Vachell, has its scene partly on the estate of an English earl and partly in California. The question of heirship supplies the motive of the book. There is considerable love, some tragedy, a little portraiture of English society life and more of Californian, and, although the book strikes one at times as rather crude, it certainly is entertaining, and, on the whole, is a wholesome, helpful story. It is an easy sort of book to read while traveling.

From the same publishers comes Emily

H. Hopkin's story, *Under the Corsican* [\$1.00]. The days of the first Napoleon are selected as the period of the story, and its action involves both his supporters and his enemies. The plot is simple but effective, the style of the work is natural and agreeable, and probably the author has represented with considerable success the different attitudes toward the great emperor which then were popularly held. We are glad to commend the book.

Captain Marryat's well-known story, *Japhet in Search of a Father* [Macmillan & Co. \$1.25], has been illustrated by H. M. Brock and supplied with an introduction by David Hannay, and makes a tasteful, attractive book. It is one of those stories which in their way are classics, and it is likely to retain its popularity for generations to come as an example of English literature in its period. Mr. Hannay's introduction is largely an entertaining biographical sketch of the author.

Messrs. A. C. McClurg & Co. have brought out a new American edition, compact and clearly printed, an attractive volume in every way, of Bernardin St. Pierre's *Paul and Virginia* [\$1.00]. Mr. M. B. Anderson is its translator and has furnished a biographical and critical introduction.

Two dozen short stories by Robert Barr have been collected into a pretty little book called *The Face and the Mask* [Frederick A. Stokes Co. 75 cents]. They are bright, entertaining, frequently instinct with deep feeling, sometimes half cynical. Their literary style is excellent. For light reading the book will serve very well.

Among recent paper-covered novels Mr. J. H. McCarthy's *A Woman of Impulse* [G. P. Putnam's Sons. 50 cents] deserves favorable mention. The actors are English, the heroine being a striking illustration of that modern disregard of conventionality of which one hears so often. She is only unconventional, however, and her most daring escapades do not lessen for the reader the charm of her genuine womanliness and unusual attractiveness. The story is told graphically and winds up satisfactorily.

The Strange Disappearance of Eugene Comstocks [G. W. Dillingham. 50 cents], by Mrs. Mary R. P. Hatch, illustrates a lower order of literary conception and execution. It is sensational, although not really demoralizing. It cannot be denied to possess considerable interest, but it cannot be commended as worthy of attention if compared with most other current novels.

POEMS.

Rev. Theron Brown is one of those poets who deserve to be more often spoken of than they are. For years he has been publishing his verse in one or another magazine or journal of high order, and now a collection of his poems is issued with the title *Life Songs* [Lee & Shepard. \$1.25]. Some are suggested by the natural world, some are religious poems, some are martial in tone, many seem to have been prompted by special occasions and a few are intended for the young. They illustrate a large variety of metrical treatment, they are uniformly simple, clear and interesting, and some rise to a high level in respect to both conception and execution. The volume is admirably suited to be a favorite in hundreds of households.

Messrs. J. Selwin Tait & Sons have issued a handsome volume of the gift book class, the author of which is Henry Bedlow and

the title of which is *The White Tsar and Other Poems* [\$3.50]. It contains three of the author's productions, *The White Tsar*, *Dies Caniculares* and *Bedawdweyeh*. The poems are spirited and written in easily flowing verse, but not specially striking in sentiment. They tend a little toward the sensuous, without going far enough to be objectionable. The principal feature of the volume is its illustrations by J. Steeple Davis. These are numerous, well conceived and executed with vigor and often delicacy.

Mrs. Ada L. Sutton, in her volume, *Lingua Gemma* [Merriam Co. \$1.50], has undertaken to describe one hundred precious stones, or stones which may, for one and another reason, be ranked with precious stones, giving their characteristics, the sentiment popularly connected with them and, in some instances, the localities where they are found. Appropriate short selections from the poets make up the substance of the book, which is prettily illustrated and bound.

Dr. G. L. Raymond has gathered a few poems in a book entitled *Pictures in Verse* [G. P. Putnam's Sons. 75 cents]. They are all sentimental in one or another way and deal largely with the affections. The poetry is of average quality, the illustrations are perhaps a little better than that.

EDUCATIONAL.

A valuable book is the revised edition of A. W. Young's *Government Class Book* [Maynard, Merrill & Co. \$1.05], edited by S. S. Clark. It is a manual of instruction in political science, and may be used effectively in schools and colleges. It is also a serviceable handbook for the ordinary citizen to have at hand, because of its information about the principles of government and the principles of law. It is written tersely and is comprehensive in treatment.

President Charles De Garmo, Ph.D., has edited Mr. J. C. Zinsser's translation of Christian Ufer's *Introduction to the Pedagogy of Herbart* [D. C. Heath & Co. 90 cents]. All which needs to be said of it is that those who are interested in the philosophy of education, and therefore probably are familiar with the principles and methods with which Herbart's name is identified, will find in the book practically valuable material.

Two useful books for students of German are before us. One is Dr. Camillo Von Klenze's *Deutsche Gedichte* [Henry Holt & Co. 90 cents], in which are collected a considerable number of the best and most characteristic German literary ballads and lyrics since the dawn of the classical period. The collection is a choice one, and there are some illustrations in the form of portraits of the poets. The only adverse criticism which is likely to be made upon the book is that the type is too fine for many eyes. Nevertheless, it is very clear and handsome.

—The other book is Ernst Von Wildenbruch's *Harold* [Maynard, Merrill & Co. 40 cents], edited, with notes, by A. Voegelin. It is written in blank verse and possesses inherent interest. The notes enlighten without serving as crutches to the student.

MISCELLANEOUS.

Seven years ago Prof. James Bryce's remarkable work *The American Commonwealth* [Macmillan & Co. \$4.00] appeared. It was at once conceded to be a surprisingly thorough, candid and instructive study of the institutions of the United States. It was as complete and accurate as any native American probably could have rendered it and more

impartially critical than most Americans would have been likely to render it. It was welcomed at once both here and abroad as a standard work and it has been read widely and quoted freely ever since. A third edition now is issued after careful revision. Many additions have been made. Indeed Part V. has been enlarged by the addition of four whole chapters originally planned but finally omitted from the first edition. The work is too well known to need special commendation. We content ourselves therefore with merely reminding our readers, especially the young men or women who are beginning to take an intelligent interest in the development of our institutions, that this work is full of important facts while it also is written in an exceptionally pleasant style.

Messrs. Macmillan & Co. have issued a new edition, the *Globe*, of the famous *Chronicles of Froissart* [\$1.25]. It is edited in one volume by G. C. Macauley upon the basis of Lord Berner's translation. The charm of the narrative has been well preserved. The translator and editor have reproduced much of the quaintness of the style of the original, and the historical pictures in themselves and the representations of the ordinary life and manners of the days of chivalry are highly entertaining in these prosaic days of ours. This is one of the standard books, the popularity of which is destined to endure for many generations. A useful glossary renders the archaic terms intelligible to the ordinary reader.

Illustrations are appreciated by all authors and public speakers; and books of illustration, although too often gotten up mechanically, have for many men a real value. We cannot help feeling that the most effective illustrations are those which one gathers from his own reading and observation of life, and not out of prepared collections. Yet we know that some people value such collections. *A Dictionary of Scientific Illustrations and Symbols* [Wilbur B. Ketcham. \$2.00], has been prepared by an English barrister whose name is not announced. It is a bulky book, and its material has been gathered from a large variety of trustworthy sources. On the whole, however, it does not seem to us to answer its purpose as well as it ought. Its subjects are not well stated. A few taken at random are these: *The Impermanence of Life's Forms*; *Earth's Hints of the Infernal*; *The Veil of Mystery*; *Partisan Colors*; *Profitable Panic-mongering*; *Soul Blossoming*; *The Modus Operandi of Vice*; etc. Moreover, while it would be too much to say that the illustrations given under these heads are worthless or even imperfect, they are stated in a prolix fashion, instead of being put in a sharp, crisp, picturesque, effective manner; and it is a fair criticism on the book that a great deal of space is occupied in saying comparatively little.

The Massachusetts Year Book and City and Town Register [F. S. Blanchard & Co. \$1.00], has been compiled by A. S. Roe. It contains a complete list of cities and towns, their officers, population, valuation and other municipal particulars; of the national and the State governments, as well as courts, banks, insurance companies, newspapers, hotels, etc. So far as we have been able to judge of its accuracy, that is, in the cases of several towns with which we are familiar, it appears to be trustworthy. It is certainly a most valuable treasury of important information.

NOTES.

— Rev. S. R. Crockett has made engagements for stories enough to occupy him in writing until almost the end of the century.

— Messrs. Dodd, Mead & Co. are about to publish an *American Book Prices Current*, similar to the English publication of the same name.

— The leading article in the *Harvard Graduate Magazine* for March is one by Hon. William Everett about the late Hon. Robert C. Winthrop.

— Dr. C. C. Creegan's series of biographical sketches of famous missionaries which we recently have printed is to appear shortly as a volume. Messrs. T. Y. Crowell & Co. will issue it.

— Mrs. Margaret Deland, Miss Sarah Orne Jewett and Mrs. Burton Harrison are to explain in the *Ladies' Home Journal* the distinction between the meaning of the words "woman" and "lady." Is it worth while?

— The late Robert Louis Stevenson once stated that the main incident in his famous story, *Dr. Jekyll, Mr. Hyde*, occurred in a nightmare. "Indigestion has its uses," remarked the author. "I woke up, and before I went to sleep again the story was complete."

— The *Writer* calls attention to the fact, which authors often overlook, that a publisher has to have manuscripts submitted to him carefully read and that this cannot be done for nothing, so that even a rejected manuscript may cost him quite a sum of money.

— The writings of Albert Ross have sold to the extent of more than a million copies, although probably his name never is mentioned among the writers of repute in this country. His books are written for the masses of people who do not care for the finer sort of literature.

— Mary K. Dallas's *Biltry*, a parody on *Tribby*, was not written for publication but to amuse her friends. But when it was being published not less than fifteen thousand copies were ordered in advance, so great was the *Tribby* *furor*, which now, by the way, is rapidly waning.

— There has been a renewal of the difference in the Board of Trustees of the Metropolitan Museum in New York over the re-election of General di Cesnola as secretary. His supporters carried the day and one result is the resignation from the board of Prof. W. R. Ware, the only representative of Columbia College.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
DAUGHTERS OF THE REVOLUTION AND THEIR TIMES. By C. C. Coffin. pp. 387. \$1.50.
THE STORY OF CHRISTINE ROCHFORD. By Helen C. Prince. pp. 313. \$1.25.

Ginn & Co. Boston.
SELECTIONS FROM P. K. ROSEGER'S WALDHEIMAT. With Introduction and Notes by Prof. Laurence Fossler. pp. 103. 50 cents.

James H. West. Boston.
A CHILD OF NATURE. By Marion D. Shutter, D.D. pp. 111. 50 cents.

Charles Scribner's Sons. New York.
THE PEOPLES AND POLITICS OF THE FAR EAST. By Henry Notman. pp. 608. \$4.00.

THE UNITED CHURCH OF THE UNITED STATES. By Prof. C. W. Shields. pp. 285. \$2.50.
LETTERS OF A BARITONE. By Francis Walker. pp. 298. \$1.25.

A MAN WITHOUT A MEMORY. By W. H. Shelton. pp. 330. \$1.00.
THE PSALTER. With Concordance, etc., by W. E. Gladstone. pp. 260. \$1.25.

D. Appleton & Co. New York.
A HISTORY OF THE PEOPLE OF THE UNITED STATES. By J. B. McMaster. Vol. IV. pp. 630. \$2.50.

Funk & Wagnalls Co. New York.
THE MIRACLES OF MISIONS. By Rev. A. T. Pierson, D.D. pp. 223. \$1.00.

E. P. Dutton & Co. New York.
BROWN STUDIES. By Rev. G. H. Hepworth, D.D. pp. 332. \$1.25.

Henry Holt & Co. New York.
SPORT ROYAL. By Anthony Hope. pp. 226. 75 cents.

Orange Judd Co. New York.
THE SECRETS OF HEALTH. By S. H. Platt, M.D. pp. 676. \$1.50.

J. B. Lippincott Co. Philadelphia.
THE BANISHMENT OF JESSOP BLYTHE. By Joseph Hutton. pp. 313. \$1.00.

Cranston & Curtis. Cincinnati.
MARY OF NAZARETH AND HER FAMILY. By Bishop S. M. Merrill, D.D. pp. 192. 85 cents.

PAPER COVERS.

Fleming H. Revell Co. New York.
RISEN WITH CHRIST. By Rev. A. J. Gordon, D.D. pp. 32. 25 cents.

E. P. Dutton & Co. New York.
OFF LYNNPORT LIGHT. By Augusta C. Watson. pp. 344. 50 cents.

Maynard, Merrill & Co. New York.
THE NURNBERG STOVE. By Ouida. pp. 73. 12 cents.

American Book Co. New York.
PHYSIOGRAPHIC FEATURES. By J. W. Powell. pp. 32. 20 cents.

Johns Hopkins University. Baltimore.
THE EARLY RELATIONS BETWEEN MARYLAND AND VIRGINIA. By J. H. Latané, A.B. pp. 81. 50 cents.

MAGAZINES.

March. WINDSOR.

April. HARPER'S.—PALL MALL.—PANSY.—LIPPINCOTT'S.—CARROLL'S.—BIBLIOTHECA SACRA.—HOMILETIC REVIEW.—MODERN ART AND LITERATURE.—SCRIBNER'S.—ST. NICHOLAS.—CHAUTAUQUAN.

CURRENT THOUGHT.

AT HOME.

Prof. J. B. McMaster, the historian, in the *April Forum*, asks, Is Sound Finance Possible Under Popular Government? and answers "Yes," in so far as the United States is concerned, for he holds that of all people on the earth we are the most practical and least theoretical. Mr. Alvan F. Sanborn of the Andover House, Boston, contributes a second article full of suggestive data on certain aspects of modern city life. It represents nights and days spent in studying Beggars and Their Lodgings. He says he has yet to discover a single trick that was not practiced before this century. He says the various missionary lodging houses of Boston are less interesting than the others and quite as demoralizing. "In them dexterity with pious cant is at a high premium, inasmuch as religious experience is made the main test of desert. . . . The mission 'bum' is the worst 'bum' known. . . . If society has moral enthusiasm and energy and persistence enough in dealing with its unfortunates to separate the sheep from the goats—to make it possible for every man who wishes to work to work without a stigma, and to force every man who can work, and will not, to work under a stigma, in a place of permanent detention, cut off from the possibility of propagating his disgraceful kind—then the lodging house problem is solved."

Col. T. W. Higginson, in *Harper's Bazar*, considers some present day aspects of the campaign of women for full social and political rights: "The old attitude, occasionally taken, that women and men are natural antagonists, now rarely occurs. The same cannot be said of the position, still urged by many well-meaning women, of the great intrinsic moral superiority of their sex. This is a dangerous assumption, and cuts both ways. If their hitherto subordinate position, men say, has given them this vast elevation, is it not a pity to change it? . . . It is dangerous to say that women 'as women' are going to reform the world. They are to reform it as just and intelligent human beings, if they reform it at all, with the added advantage, if any, that they are less endangered by some sensual temptations, and that they have the closer anchorage to the cradle to keep them safer. Even these facts may sometimes make their judgment in legislation no more trustworthy than that of men, because they are less acquainted with the temptations against which they legislate. I should be sorry to see the question of prohibitory legislation, for instance, left to a constituency of women alone." These words are weighty because those of a friendly advocate.

Judge A. W. Tourgée re-emerges as editor of the *Basis*, published in Buffalo and created to be a journal of citizenship. No man or set of men will have any power to restrict or modify the expression of the editor's views. It will be "a journal of betterment rather than a herald of reform, regarding a little genuine betterment preferable to a great deal

of experimental reform"; it will seek to persuade every young man and young woman to study the mission of the Republic as an element of Christian civilization; it will ask, Can the sin and crime of American slavery be atoned for, or its results avoided, by farther injustice to its victims?; it will endeavor to induce members of the colored race to reveal their inner life of thought and aspiration in order that for the first time their white neighbors may know how full of plaintive pathos their present day condition is.

The *Watchman* discusses some of the present thoroughly unsatisfactory phases of the temperance question. It asks: "Is an alliance practicable between those who believe in absolute prohibition, but who are not yet able to carry out their ideas, and those who believe in a stringent regulation of the traffic? . . . Are prohibitionists justified in refusing to support any measure of restraint upon the traffic because the restraint is not prohibitory?"

ABROAD.

The *British Weekly* says the disestablishment movement in Scotland has reached a serious crisis, and if a wrong turn is taken just now the whole ecclesiastical future of Scotland may be altered. "The relations at present between the Liberals and the Dissenters in Scotland are thoroughly unsatisfactory. The Nonconformists do not believe in the official Liberals. . . . Unless the government shows a different spirit before next election they will abstain."

The *Christian Guardian* (Toronto), the organ of Canadian Wesleyans, says the Jesuits of Quebec are responsible for the trouble in Manitoba, and are trying to compel Manitoba to frame an educational policy in defiance of popular will. It declares that under existing circumstances it would not enter upon an agitation to do away with separate schools in the Province of Quebec, and it asks that Province to be equally considerate of Manitoba.

Rev. Hugh Price Hughes has fallen out with Mr. W. T. Stead, who, he says, "since he fell so violently in love with Mr. Balfour and the Pope, has apparently forgotten the meaning both of progress and of Protestantism." This is a sentence from a recent editorial in the *Methodist Times*.

BIOGRAPHICAL.

REV. PHIL O. RUD, D.D.

Dr. Hurd died in Detroit, Mich., March 25, at the advanced age of eighty-four. He was born in Rhinebeck, N. Y., reared in Connecticut and took a full course of study at Yale College and Divinity School, graduating in 1840. The nine following years he was pastor in Watertown, Ct., and then removed to Romeo, Mich., where he ministered to the church twenty years. Four years more at Eaton Rapids closed his regular pastoral work, but he was eminently useful ever afterwards in various forms of Christian service. He lived in Detroit and for twenty-one years was scribe of the State Association. Few men in the ranks of the ministry have lived a more useful or honored life.

REV. HENRY H. MCFARLAND.

In the death of this ever active worker the ministerial circles of New York and vicinity have lost an efficient and valuable helper. He was born in Ware, Mass., in 1832, was graduated from Yale in 1853, and ordained as pastor of the Congregational church of Morris, Ct., in 1858, was three years pastor of the Congregational church of Flushing, N. Y., and later of the Bushwick Avenue Church of Brooklyn. In the war he did good service in the Christian Commission, endeavoring himself to many suffering and dying soldiers in camps and hospitals.

He did much literary work and was for nearly twenty years connected with the Seamen's Friend Society as editor of the *Sailor's Magazine*. He was one of the original members of the Manhattan Ministerial Association, formed in January, 1877, and from its first meeting until his death, in Jamaica, L. I., March 14, was its secretary and treasurer.

His funeral was attended in Woodhaven, L. I., on March 18, Drs. Storrs, McLeod, J. B. Clark, Rev. William James and other brethren taking part in the services. His death was due to dropsy of the heart, from which he had been for some months a sufferer. He leaves a widow, a son and two daughters.

A. W. O.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 8, at 10 A. M. Topic, The Theology of the Early Puritan Ministers of New England, by Rev. E. H. Byington, D. D. **FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. **PRIMARY UNION** at 2 P. M.

HAMPDEN ASSOCIATION, Massasoit House, Springfield, April 9.

ESSEX NORTH ASSOCIATION, Y. M. C. A. Building, Newburyport, April 16, 9:30 A. M.

WORCESTER SOUTH CONFERENCE, First Church, Millbury, April 21.

NEW ENGLAND ABBOT ACADEMY CLUB, Parker House, Boston, April 6, 1 P. M. Addresses by Miss McKee, the former principal, and Mrs. Laura A. W. Fowler, president of the club.

A. B. C. F. M. RALLY, Boston, April 23, 24.

THE ANNUAL MEETING OF THE CONGREGATIONAL Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, on Monday, April 15, at 3 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers, and for the transaction of other business. All life members are entitled to vote; also, five delegates duly attested by credentials from every State association, conference or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to this society.

GEORGE M. BOYNTON, Secretary.

Approaching State Meetings.

Texas,	Cleburne,	Tuesday, April 9.
Arizona,	Tucson,	Wednesday, April 10.
New Mexico,	Albuquerque,	Wednesday, April 17.
New Jersey,	Baltimore, Md.,	Tuesday, April 23.
Oklahoma,	Guthrie,	Friday, April 26.
Kansas,	Topeka,	Thursday, May 2.
Missouri,	St. Joseph,	Tuesday, May 7.
Ohio,	Cleveland,	Tuesday, May 7.
Indiana,	Marion,	Tuesday, May 14.
Illinois,	Jacksonville,	Monday, May 20.
Iowa,	Spencer,	Tuesday, May 21.
Massachusetts,	Lynd,	Tuesday, May 21.
New York,	Gloversville,	Tuesday, May 21.
South Dakota,	Yankton,	Tuesday, May 21.
Pennsylvania,	West Pittston,	Tuesday, May 28.
Rhode Island,	Providence,	Tuesday, June 25.
Michigan,	Olivet,	Tuesday, June 11.
Vermont,	Bennington,	Tuesday, June 11.
Connecticut Asso.,	New Haven,	Tuesday, June 18.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00. Life membership, \$20.00. Contributions solicited. Miss Abbie C. Bridgman, Treasurer. **AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie E. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States—Religious and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices in Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 21 A, Congregational House, Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; Rev. Alexander McKenzie, D. D., president; George Gould, treasurer; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

PASSING COMMENT.

That another New England pastorate of a large church has been ably filled is of general interest.

It is a noteworthy fact that, in a section of Illinois from which comes a report of an association this week, there is such a marked increase of Bible study that the people have been named Bible Christians.

The part of councils often seems to be to coincide in their judgments with the two parties concerned when they are agreed. However, the action in the case of two pastors and churches, where questions were recently settled contrary to expectations, is an indication that the advising bodies do express their real convictions.

"All seats are free at all services" is the conspicuous heading on the cover page of an Ohio church calendar. Could a stranger ask a more cordial welcome than is assured newcomers by these words? After all, a hospitable greeting can be given in a very few words, and there is no excuse for a "cold" church.

We cannot always estimate the real results of revivals by the number of confessions or of cards signed. But when the congregations and the membership of the Sunday school, of the C. E. Society and of the church are all enlarged, and the prayer meetings are "better attended than ever," there can be no doubt as to the permanent good of the special meetings.

Of special note:

A practical way in which the Sunday school hour was spent lately in a Minnesota church.

What Endeavorers can do by perseverance in starting a religious awakening, as set forth under a title below.

The unusual success of a second series of special meetings in an Iowa town.

The excellent results of a united effort on the part of many denominations in a Rhode Island city.

B. FAY MILLS IN PORTLAND.

A few years ago the young people of Portland, Me., through their representatives in the local C. E. Union, requested the pastors of the city to invite here some wise evangelist, but the time did not seem ripe for a revival movement. Not discouraged, however, the union organized the young people for revival work among themselves. Many persons were converted and the Endeavor Societies were aroused to better work. Following the Week of Prayer this year, the churches, in groups of two, conducted union revival services under the earnest leadership of their pastors, and nearly 100 converts were the fruitage. Devoted Christians everywhere gave themselves to prayer and renewed consecration, and it is doubtful whether the city was ever more conscious of a universal burden for souls. These were the providential leadings that brought Mr. Mills to Portland.

The organization of committees for preliminary work was perfect. The most prominent business men and laymen in the churches gave themselves heart and soul to the movement. A chorus of nearly 200 voices was ready for the music director, Mr. Hillis, on his arrival, and a body of sixty or more ushers represented the city's most aggressive spiritual workers. Previous to Mr. Mills's coming, a widespread prejudice against evangelists prevailed. But the present methods were so wise, the preaching so simple, earnest, profound and spiritual, the personal element so utterly sunk out of sight that criticism at once gave way to favor and indifference to earnest co-operation. The City Hall, with a seating capacity of 2,500, was utterly inadequate. Over 3,000 persons often crowded the building to overflowing, while hundreds were turned away.

The evangelist is so well-known that characterization of him is unnecessary. His generalship was never more marked, physically and spiritually. The afternoon services for Christians were especially helpful. Permanent blessings have come to all the churches through the quickening and educating power of the sermons given. Pastors were educated and trained in the work of soul-winning, and

the liberty in personal work that has come to hundreds of laymen and women is one of the spiritual results that will enrich our city for an entire generation.

The power of Mr. Mills's preaching lies in its simplicity, directness, and spiritual intelligence. He knows God and speaks from a profound knowledge of His Word and of human life. His address to mothers, in its tenderness and pathos, wisdom and powerful appeal, was one of the most impressive. He adjusts his words to the individual needs of various classes with a discernment and tact that come only from nearness to God. Special ticketed services were arranged for different classes, and scores of persons responded to every invitation to begin the Christian life. The number of converts will never be known, as the cards signed included names of restored Christians as well as those who sought a higher consecration. Many pastors, previous to the meetings, objected to the seeming indefiniteness of the inquirer's card: "I desire henceforth to lead a Christian life," but after discovering the directness of the preaching, and hearing the wise, uncompromising exposition of what it is to be a Christian, no exception was taken to methods.

The two Sundays were days of unusual power. It seemed like Pentecost reproduced. The multitudes could be accommodated only by division into classes—young people, non-communicants, women and men. One Sunday was used by pastors and superintendents in the Sunday schools as a harvest day, and in some schools from thirty to sixty young people made definite choice of the Christian life.

Business men gave strong testimony to the practical value of the preaching by the general suspension of business one afternoon. Personal religion was the theme of conversation everywhere. Christians were never so ready for work and the churches have all arranged to continue special services as long as the needs and interest of each locality require. The farewell service was one of great tenderness and power, and Mr. Mills's last counsel to Christians and new converts will bear permanent fruitage in the churches. The chorus and hundreds of others escorted the evangelists to the train as they bade adieu to the city amid tears and great spiritual rejoicing.

D. M. P.

THEOLOGICAL SEMINARIES.

Hartford.

The spring term of ten and one-half weeks began March 25.—Miss V. W. White's four musical recitals, under the auspices of the Mennon Club, were much enjoyed by the students.—At the prayer meeting, March 29, Professor Perry and Mr. Swartz gave reports of the meeting of Christian workers in Philadelphia.

LOCAL CONFERENCES AND ASSOCIATIONS.

IND.—The Southern Association met in Washington, March 26, 27. The subjects were: The Beginnings of Congregationalism in Southern Indiana, Phases of the Home Work, Why I Want to Be a Foreign Missionary, and Indian Missions. The opening sermon was by Rev. Rockliffe Mackintosh upon The Work of the Holy Spirit. Some of the churches of the association are feeble, and on account of the great stringency are not able at the present time to maintain regular preaching services.

CONGREGATIONAL CLUBS.

MASS.—Rev. W. E. Barton greatly interested the North Bristol Club, at its last meeting in Taunton, with an address on Life in the Kentucky Hills.

VT.—The members of the Caledonia and Orleans Associations propose to form early in April a new Congregational Club. It will include laymen and clergymen in the eastern part of the State. Marked enthusiasm is shown thus far.

CT.—At the annual meeting of the Connecticut Club last week Tuesday the address was given by Rev. Josiah Strong, D. D., on The Christian Law of Service and the Industrial Problem. The general idea was that the world of industry does not yet apply the law of service to its conduct of affairs, but is still actuated by the law of gain.

PA.—The club of Pittsburg and vicinity met March 19, the subject being Instead of the Saloon, What? The principal speaker was Miss Kate Everest, the head of the Kingsley House in this city. Other speakers were Rev. H. M. Bowden and Messrs. J. A. Kingsbury and Thomas Addenbrook. The meeting was one of the largest ever held by the club.

ILL.—The Central Illinois Club held its first annual meeting March 18. An address of scholarly strength and beauty on The Christian College was delivered by President C. A. Blanchard of Wheaton College. President H. L. Hubbell of Lake Charles College also gave a short address. The officers were re-elected, Mr. O. J. Bailey president, Mr. L. F. Houghton secretary.

MINN.—The March meeting of the Minnesota Club was held in Minneapolis with about the largest attendance in the history of the organization. The literary feast of the evening was an address on Washington's Republic by Archbishop Ireland. He was outspoken against bossism and demagogue rule and favored a residence of five years for immigrants before granting them the right of suffrage, and also the disenfranchisement of citizens who do not show interest enough to vote.

CAL.—The San Francisco Club met at Pacific Seminary for the first time March 12. Gen. O. O. Howard spoke on Our Home Missionary Work, describing a mission enterprise in New York with which he has been connected. Dr. C. O. Brown followed with a tribute to the general, who was his commander during part of the late war.

NEW ENGLAND.

Massachusetts.

LEOMINSTER.—Benevolences last year amounted to about \$2,600, and special repairs to as much more. Thirty-nine persons have joined the church and there has been much interest in the meetings. Twenty-five or more have been received since Jan. 1, nearly all on confession. Dr. G. R. W. Scott is pastor.

WORCESTER.—*Union.* The plans for the new building include an auditorium to seat 1,200 persons, without galleries, also a memorial chapel to Deacon P. L. Moen, which will be a separate edifice connected with the main building by an arcade. A club of young people has been studying historical and literary subjects for a few months this year, and excellent papers have been read. The number of persons appointed to read or write for a meeting was fifty. Others outside the union also gave papers or addresses. At the closing meeting the pastor, Rev. F. F. Emerson, read an article on Bryant.

SPENCER.—*First.* A novel districting of the parish has been devised by the pastor, Rev. S. W. Brown. The town has been divided into twelve sections, each bearing the name of one of the tribes of Israel, and three tribe leaders, one man and two women, have been appointed in each. As a result of the plan fifty additional pledges for benevolence have been received, making thirty more pledges this year than last.

S. ASHBURNHAM.—*People's.* Misses Tobey and Mills of the Evangelistic Association have just closed a series of Bible readings and evangelistic services, which have resulted in several marked conversions and a quickening of the church.

The annual reports show that in this State there are 589 churches, a net gain of two; 109,479 members, a net gain of 1,950; 7,388 additions, 4,106 on confession; 1,843 deaths, 5,448 removals. The total benevolences were \$631,246, a decrease of \$44,638. For foreign missions \$126,100 were given, for home, \$184,349. Home expenditures were \$1,666,458. The Sunday school enrolls 117,348 scholars and the young people's societies 32,717.

Maine.

AUBURN.—*High Street.* At the parish meeting it was decided to admit women to active participation in business affairs and over forty were voted as members, one being elected on the parish committee. Finances were reported in excellent condition, with no debt. It was voted to adopt congregational singing and to dispense with the choir.

MACHIAS.—Large numbers of persons have been in attendance at the gospel meetings and many have risen for prayers. The pastor was assisted by neighboring ministers.

N. GORHAM.—Church-goers from this place unite with those in Windham Hill, a barge being provided for those who could not otherwise attend. Misses Harlow and Washburn have labored with great acceptance for three weeks in this neighborhood. About a dozen persons have begun a new life and Christians have been quickened.

DEER ISLE.—At the Beach School district, one of the preaching stations, Bibles and library books, also a new desk Bible from the State Street Church, Portland, are gratefully acknowledged. The Heart's Ease Circle of King's Daughters have raised about \$40 by an entertainment and devoted part to the purchase of a fine lamp for the pulpit.

The revival in Kennebunkport under Evangelist Johnson has resulted in the hopeful conversion of 100 or more persons.—The society in Winthrop has voted for an act of incorporation, with a view to selling the meeting house and securing a more eligible location.

New Hampshire.

HANCOCK.—The revival has been greater than for years. Neighboring towns and villages have been interested and about thirty conversions are reported.

MARLBORO.—*Trinitarian.* For the first time, probably, in the history of the church, which was organized in 1778, Passion Week is to be observed this year with nightly services, the pastor, Rev. J. S. Colby, and neighboring ministers preaching appropriate sermons. Beginning the first Sunday in April, the pastor will deliver a series of evening discourses on The Primitive Apostles as Types of Christian Character.

Mr. C. S. Cudworth of Rindge has just closed a three weeks' series of meetings in Jaffrey, which were largely attended, earnest and impressive.

Rhode Island.

WOONSOCKET.—*Globe.* The city has just experienced a revival more stirring than any for years. Six denominations united in calling Rev. C. L. Jackson for a fifteen days' campaign. Previous to the series special meetings were held and a thorough canvass of the town was made. Harris Hall was crowded every afternoon and evening, often beyond its capacity, and great interest was shown. The women held cottage meetings, also, all over the city. About 260 persons signed cards and the churches were all thoroughly awakened. There will be large additions to all the churches.

PROVIDENCE.—*Academy Avenue.* Dr. E. O. Bartlett, after a pastorate of seven years and a half, has resigned. This period has been a crucial one to the church, owing to the deaths of some of the earnest workers.

Connecticut.

HARTFORD.—*Fourth.* The annual reports show receipts of \$6,526 and disbursements of \$6,694. The pledges far exceed in amount those of any other year. It was voted to re-engage Rev. K. F. Norris as assistant pastor for another year, and the building committee was urged to continue its study of the proposed plans for building an addition to the meeting house.—*Windsor Avenue.* The twenty-fifth anniversary of the church was celebrated last week, Tuesday evening. Deacon Camp, one of the original members and a deacon for the entire twenty-five years, gave a brief sketch of the organization and subsequent history. There were sixty-two original members, coming from nineteen churches, and representing five different denominations. Deacon King gave an account of the three principal pastorates. The church has no settled pastor at present, but is supplied by Prof. A. T. Perry of Hartford Seminary.

E. HARTFORD.—The church voted unanimously last week to accept the property of the society and to assume all the obligations. A meeting of the society followed and the resolution to turn over all its property was passed unanimously. The property consists of the edifice, parsonage and about two acres of land.

GREENWICH.—*First.* Over \$8,000 has been subscribed toward the new edifice. When \$12,000 is secured Mr. H. O. Havemeyer will give \$5,000, making the necessary amount. The number of new subscriptions received lately promises the whole amount in a short time.

CHESHIRE.—The church is to adopt the free pew system and cards are being circulated to ascertain the amounts of pledges for the expenses.

MIDDLE STATES.

New York.

MAINE.—*First.* At the next communion, chiefly as a result of the recent revival, twenty new members will be received. The earnest preaching of Rev. A. S. Wood, the pastor, has been a great power. He has been engaged to fill the pulpit for the ensuing year. He will also have the pastoral care of the First Church in Union Center.

SYRACUSE.—*Plymouth.* Meetings conducted in union with Park Presbyterian Church by Major D. W. Whittle and Mr. G. C. Stebbins have begun with good success. Last Tuesday was devoted to the pastors and church members of the city.

N. COLLINS.—Rev. Ella Gurney has assumed charge vigorously of this old and pastorless

church and great improvement is noted. This is the third woman pastor in the Western New York Association, and each is having marked success.

CLAYTON.—Rev. G. A. Shaw and the Baptist pastor, who have had such success here in evangelistic meetings, are now extending their labors to one of the churches on the Thousand Islands and report a number of conversions.

THE INTERIOR.

Ohio.

CANFIELD.—This old church, after a quarter of a century of reverses, is taking on new life under the ministrations of Mr. W. T. McConnell. A Christian Endeavor Society is doing excellent work, congregations and interest are steadily increasing and, though the church is the smallest in the village, its prayer meeting is the largest. On invitation of the church Rev. E. O. Mead held special meetings March 20-24, and received twelve persons to membership on confession. Mr. McConnell left the Covenant Church some years ago.

MANSFIELD.—*First.* The women gave a reception to the pastor, Dr. J. W. Hubbell, March 29, on his sixtieth birthday, which was also the sixtieth anniversary of the organization of the church. The parlors were thronged with friends. After the greetings and congratulatory letters the women made a gift of sixty new silver dollars to the pastor. During his eight and one-half years pastorate 488 members have been added.

Indiana.

COAL BLUFF.—Rev. James Hayes has been actively engaged in holding special services here and in the vicinity. The outlook is encouraging at the mines, and in Caseyville an effort is being made to build a meeting house, which growth of the congregations demands. The temperance work continues, and two societies have recently been organized with 120 members. Rev. S. W. Pollard has assisted for two weeks in special services, resulting in a number of accessions. One young man from the mission has gone to Chicago to study for the ministry.

MACKSVILLE.—This field and that in S. Vigo, under the care of Rev. John Harden, are in a growing condition. A neighboring hamlet has called for regular preaching services, and the outlook is promising. Mr. Harden preaches once in two weeks in the afternoon, and the people are studying the principles of Congregationalism with a view to church organization.

FORT RECOVERY.—Rev. E. L. Brooks has been engaged for some time in special meetings. The church has been strengthened and the whole village benefited. The pastor has preached nightly to crowded houses.

Michigan.

GRAND RAPIDS.—*South.* An event of unusual significance was the union annual meeting of the Women's Home and Foreign Missionary Societies of the State, March 25-29. The meetings were largely attended, and were pervaded by a spirit of deep devotion. It was unanimously decided to repeat them next year.

Wisconsin.

MILWAUKEE.—*Hanover Street.* The resignation of Rev. Theodore Clifton was considered and acted upon by a council, March 26, and the pastor's relations with the church, after a seven years' pastorate, were severed. Resolutions indicative of the sincere appreciation of the pastor's earnest labors were read, and warm sympathy and hearty thanks were tendered him by his congregation. The council also passed resolutions.

THE WEST.

Missouri.

WEBSTER GROVES.—*First.* A neat annual directory has been published, including comprehensive information regarding all departments. The total receipts last year were \$10,728 and the expenses \$10,050. The benevolences were \$1,543.

Iowa.

LAKEPORT.—This church was organized March 21, with fifty-seven members, all but twelve uniting on confession. Since then about a dozen others have applied for membership. In the recognition services Secretary T. O. Douglass preached and Rev. J. B. Adkins offered the prayer. Just before the organization a series of special meetings was held by Rev. J. E. McNamara and a great change was wrought in the neighborhood. The people propose to build a house of worship at once. Mr. McNamara will continue to supply the church in connection with his work in Sloan.

SLOAN.—The church recently purchased a parsonage valued at about \$2,000. At the close of a series of meetings conducted by the pastor, Rev. J. E.

McNamara, fifteen persons united with the church on confession.

WHITING.—This church, only three years old, now has over 100 members and is self-supporting. There were seventeen accessions at the last communion, which was held at the close of a series of meetings conducted by Evangelist Pottle. Rev. G. H. Croker is pastor.

WINTHROP.—As a result of a second series of special meetings held since January, this church, Rev. C. B. Carlisle, pastor, adds thirty to its membership, making forty-one since the first of the year, thirty-eight on confession. The spiritual condition has been uplifted and strengthened in a marked degree, and all departments are becoming unusually efficient.

DUBUQUE.—*Summit.* Evangelist D. M. Hartsough is holding services with excellent results. After only a few evenings fully 175 persons expressed a desire for a better life, and nearly 100 of them signed cards. The meeting house is well filled every night, and the interest is increasing steadily.

Rev. L. H. Cook reports over ninety conversions in connection with the special meetings recently held in Farnhamville. The recent ingathering in Belmond followed special meetings conducted by Evangelist Packard. The Iowa H. M. S. closes the year April 30. The work will have cost about \$19,500. Over \$7,000 are needed to close the year without debt.

Minnesota.

DULUTH.—*Pilgrim.* Prof. G. D. Herron spent March 17-19 with the church, speaking five times on the Relations of the Church to Social Problems. Great interest was evinced in the lectures, many working men being in attendance. The setting forth of the principles of social Christianity, the enthusiasm for Christ, and the evangelistic fervor produced a strong impression. Rev. C. H. Patton, the pastor, reviewed the addresses on the Sunday night following, emphasizing the best points and explaining others. The Sunday school had a rare day last week. On the pastor's suggestion the teachers had agreed to devote the time of the lesson to talking with their scholars on personal religion. Letters were sent to all scholars and the superintendent frankly announced how the time would be spent. The result was most gratifying. Some teachers for the first time came into closer relations with their scholars, and many scholars openly acknowledged Christ for the first time. Whole classes were brought to take a definite stand, and a large ingathering is expected at the next communion.

BROWNSTON.—Since the closing of the revival meetings in Stewart, with which this church is joined, Rev. J. W. Danford has held meetings every night with a number of conversions and prospective additions to the church.

GLYNDON.—This church, the only one in the community, has resolutely declined home missionary aid for years. With a new pastor, who commences at once, there is good prospect of growth.

HANCOCK.—The purchase of a new parsonage greatly strengthens this field. The out-station in Lake Emily recently gave the pastor an old-fashioned donation, every family being represented by gifts.

RANDALL.—Formed a few months ago, this church has been blessed by a revival and several additions. Mr. E. W. Gilles, a layman of Minneapolis, has been secured as pastor and church building is now agitated.

SANDSTONE.—*Swedish.* The meeting house, which was burned during the forest fires, has been replaced with a new building, now nearly completed. The additional help of the C. C. B. S. makes the completion of the building possible.

South Dakota.

WILLOW LAKE.—The work in this field is encouraging. Twenty new members were received recently, and several children are to come into the church soon.

HURON.—Quite a number of pastors in the State have taken the course of study recommended by the General Association at its last meeting, and the committee was prepared to examine them at the annual meeting.

Rev. Z. H. Smith has spent a week in Drakola in special work with encouraging success.—Mr. E. P. Swartout is carrying on special meetings in Firesteel.

Arizona.

PRESCOTT.—A collection amounting to \$30 was taken recently for the C. H. M. S. This is the second offering to home missions during the year, the sum of both being \$85.

Washington.

Rev. J. M. Lydgate of Stellacoma reports a great blessing in his church from a revival in which there

were several conversions.—Rev. Messrs. George Kindred of Tolt and George Alling of Kirkland also report interesting revivals.—The church in Fremont has grown in numbers and strength under the energetic ministry of Rev. J. T. Nichols.—The gain in membership in the churches of Washington during the last year was 760.

Owing to lack of support several pastors feel that they must change their pastorates. The hard times continue, and no added relief can be promised from the C. H. M. S. Still there is great need, not only of helping present churches, but of taking up new work in growing communities. The indication of a large immigration to the State this year increases even more the responsibility of the C. H. M. S.

WEEKLY REGISTER.

Calls.

BLISS, Dan. J., Leonard's Bridge, Ct., to Liberty Hill for another year.
CADDY, Wm. J., to remain in Lake Geneva, Wis. Accepts.
COLLIER, Jno. L., reconsiders call to remain in Jefferson, O. another year, and accepts.
COLP, D. G., Fargo College, to supply in Harwood and Argusville, N. D., for a year. Accepts.
EVANS, Wm. H., Big Lake, Minn., to Lakeland.
FISK, Phil B., to remain in Creshard and Myron, S. D.
GEOGHEGAN, Wm. B., formerly of Dane St. Ch., Beverly, Mass., to the Unitarian Ch. in that city. Accepts.
GILLES, E. W., to Randall, Minn. Accepts.
HERSHEY, Simon B., Ashland, O., to Ashland.
HOUGHTON, Ross C. (Meth.), Canisteo, N. Y., accepts call to First Ch., Chelsea, Mass.
KETTLE, Rev. Mr., to Greenfield, Ct. Accepts.
KILBURN, Wm., Grand Rapids, Wis., to New London. Declines.
KINCAID, Jno. (Pres.), Spencerport, N. Y., to Rodman. Accepts.
MILLER, Sam. D., Sioux City, Io., to S. Hartford, N. Y. Accepts to begin in May.
MOUSLEY, Wm. H., Bangor Seminary, accepts call to Quechee, Vt., to begin June 1.
NORRIS, K. F., to remain another year as asst. pastor in Fourth St. B. Hartford, Ct.
PIKE, Ezra B., Morris, Ct., to Abington. Accepts.
STIMSON, C. F., to West End Ch., Bridgeport, Ct. Accepts.
STOREY, Fred. A. S., Syracuse, N. Y., to Homer. Accepts and has begun work, but resides in the former place till May 1.
VILLIERS, J. Chas., formerly of Ottawa, Kan., to W. Boylston, Mass.
WIGLEY, Francis, formerly of Springfield, Minn., to Glyndon. Accepts.

Ordinations and Installations.

NUTTING, Wallace, 4 Union Ch., Providence, R. I., March 27. Sermon, Dr. A. J. F. Behrends; other parts, Rev. Drs. E. B. Webb, E. C. Moore, J. G. Vose and Rev. Alex. McGregor.

Resignations.

ADKINS, Jas. E., Onawa, Io., withdraws resignation.
CASE, Alb. M., Iowa Falls, Io., to become general missionary in Northern Iowa. Takes effect May 1.
COOMBS, Irving W., Canterbury, N. H.
CRAWFORD, Chas. H., Hammond, La., to enter evangelistic work.
CROWELL, Preston R., Greenfield, N. H., to take effect May 1.
DONALDSON, Dav., Ocheyedan and Little Rock, Io.
DUNSMORE, H. Chas., McPherson, Kan. Called to Garnett.
FRINK, Benson M., W. Brookfield, Mass.
GAY, Wm. M., McIndoes Falls, Vt.
GREGORY, Herbert E., Emery, S. D.
PENNOCK, Benj. W., Wakefield, N. H.
SECOMBE, Chas., Park Manor, Chicago, Ill.
STONE, Edward G., Nantico, Ct.

Dismissals.

CLIFTON, Theodore, Hanover St. Ch., Milwaukee, Wis., March 26.

Churches Organized.

KENTON, Mich., March —.
LAKEPORT, Io., March 21. Fifty-seven members.
MINEHA, Okl., rec. March 9.
WALLA WALLA, Wn., Whitman and Ellis Memorial, March 10. Twenty members.

Miscellaneous.

CHRISTIE, Geo. W., Amesbury, Mass., received last week from his congregation \$50 in gold.
HAYLEY, Jno. W., Truro, Mass., gratefully acknowledges gifts from his parishioners and other friends March 21.
MERCER, Henry W., late pastor in Doon, Io., and his wife, were given a farewell reception on their departure for Washington. Substantial tokens of regard were given them.
WALLACE, Geo. R., First Ch., Portland, Ore., received useful presents from his congregation on the first anniversary of his pastorate.

CHRISTIAN ENDEAVOR NOTES.

The Junior Society at Williamsburg, Ky., has raised a sum for Sunday school work in Nebraska, which is the first money sent away from there for any missionary purpose, as a local institution has hitherto received all contributions.

Several Young People's Societies in Philadelphia have united in maintaining a reading-room for the past two years. It now has a library of more than a thousand volumes, and in connection with the reading-room a meeting is held every week.

The mission started at Nagasaki, Japan, by the floating society on board the Charleston, is in need of books and papers, and any that would like to help in supplying them can obtain the needed information by addressing Miss Antoinette P. Jones, Falmouth, Mass.

The First Church in Appleton, Wis., has three Young People's Societies and two Junior Societies.—In the New York Junior Local Union there is a Junior Floating Society, whose members are nineteen bell boys and bugle boys.—The society in Sitka, Alaska, in a church now without a pastor, takes charge of the Sunday evening service, and conducts a prayer meeting in an Indian village.

OTHER CHRISTIAN WORK.

During the year ending March 1 the missionaries of the American School Union in the Northwestern district, under the care of F. G. Ensign of Chicago, opened 929 Sunday schools, having in them 3,404 teachers and 27,262 scholars. They also visited, aided and revisited these and other schools, to secure their permanence, 5,835 times, distributed 6,137 Bibles and Testaments, made 70,000 visits to the homes of the people and delivered 9,884 addresses. The missionaries in Nebraska and South Dakota afforded temporal relief to over 2,500 families in the drought-stricken regions. From these efforts these results are reported: 4,928 professed conversions, the development of 101 churches and the influencing of 197 young people to attend high schools, academies and colleges.

The fifth year of the Northfield Training School for Young Women came to a close last week with exercises in the Congregational church and an address by Rev. G. G. Atkins of Greenfield. The school year is from Oct. 1 to April 1, and the students are housed at The Northfield, the fine hotel erected by Mr. Moody and his friends. The seventy-one pupils enrolled the present year came from ten different States and represent seven denominations. In all 364 young women have been graduated, most of whom are now engaged in some form of Christian service either here or in foreign lands. The Bible is the chief text-book for study, and instruction is also given in music, drawing, dressmaking and cooking.

A PROVIDENCE INSTALLATION.

The installation of Dr. Wallace Nutting in Providence, R. I., March 27, should be a cause of congratulation to Union Church that its pulpit is again so soon and so ably filled after the recent withdrawal of Dr. F. A. Horton. The new pastor, a native of Massachusetts and a son of a hero of our late war, was favored in his heredity, but had to overcome what at the time seemed like the hindrances of early poverty, but which proved a stimulus for awakening his energies to full action.

He won an education at Phillips Academy, Exeter, and at Harvard College. After studying at Hartford and Union Seminaries he preached as stated supply in Belleville Avenue Church, Newark, N. J., where he gained an unusual experience during a year of service. He united the church so that they offered him a call, but having also received two other calls he went to Park Church, St. Paul, Minn., where, during his pastorate, he accomplished a creditable work.

Called thence to Plymouth Church, Seattle, Wn., his labor was rewarded by the increase of the membership from 200 to 800 and the erection of a new edifice costing, with its lot, \$96,000. Still in the freshness of manhood and with the experience of vigorous growth, he now enters auspiciously upon his fourth field of labor.

At the installation services a large council was present, representing thirty-one churches. The statement of Dr. Nutting was full and clear, so that the council showed little desire to question him. Dr. A. J. F. Behrends, the second pastor of the church, preached the sermon, and Dr. E. B. Webb, who has served the church as supply, offered the prayer.

E. O. B.

"What is expected of our music committee?" is the significant query in a church manual recently sent us. The answer: "A choir that shall sing with expression, with soul, without errors and without pay. An organist and director to select and give us choir music well rendered. A congregation that shall worship as truly in the hymns as in prayer or in the sermon. Continued freshness and variety, no repetitions, no skips or misses, always ready on time." Immediately following these instructions the resignation of the organist is recorded, and regarding the volunteer chorus it is stated "too high praise, and no criticism can be accorded them."

I do not talk to tell people what I think, but to find out what I think.—O. W. Holmes.

Gleanings From Our Mail Bag.

Paying the Debt. Missionaries as Corporate Members. The "Long" Prayer. Piano Playing, etc.

"MOVE FORWARD ALL ALONG THE LINE."

A disheartening debt of the American Board stares us in the face. Dr. S. C. Bartlett has suggested that the churches of New England give an extra contribution, in addition to their regular gifts, equal to a dollar for each member. It may be of interest to know how one church raised this extra money.

At a recent meeting of the Women's Foreign Missionary Society of the South Church of Springfield, it was proposed that the women of the society undertake this work. The plan called for a systematic canvass. The pastor was asked to announce at the next Sunday morning service that the women had undertaken to raise from that church the extra contribution of one dollar from each resident member. As an aid and preface to the work, he alluded to Dr. Bartlett's suggestion and explained the systematic effort that was to be made throughout the country. Seven canvassers were named. These women prepared selected lists of the 408 resident members. An effort was made to see each one. In less than ten days the canvass was completed. On a certain evening the entire congregation were invited to a social in the church parlors, and to hear the reports of the canvassers. All but about ninety dollars had been secured. A few could not be seen. Some had not been able to give. After the announcement the chairman called for extra gifts to make up the deficit. The pastor was a good auctioneer and in ten minutes the sum was raised.

Thus, in less than two weeks, the missionary society by a systematic canvass raised the full amount. This may have something of suggestion. Other churches may like to be in the van in this movement. Possibly other conditions may call for a different plan of detail. Certain it is that we generally find few obstacles to the doing of a really needed work when wise methods are carried out with determination. C. E. B.

THE ALUMNI PRINCIPLE APPLIED TO THE AMERICAN BOARD.

At the last annual meeting the Board made a grand advance in electing President Barton of Harpoole College as a foreign secretary to succeed the venerable Dr. Clark. This action proves to the 571 missionaries of the Board that their interests are dear to the Board and to the churches.

There has been in the churches for many years a growing sentiment in favor of a more positive representation in the legislative branch of the Board. By wise concessions this desire has been recognized, and for two years nearly all corporate members have been chosen from the nominations by the State associations. At present there are 269 corporate members. At the next annual meeting six, or more if necessary, will be added to fill vacancies, and twenty-five new members are to be added each year until the number reaches 350. This is a real advance.

But why stop with the churches and ministers in this country? Why not allow a proportionately equal representation to the missionaries at the front? In war times the soldiers' ballots were counted. In the conduct of our colleges their alumni are everywhere recognized as their staunchest supporters and best advisers. Why not apply this principle in the American Board and invite the missionaries in the field to nominate members to the corporate board? There are no pastors in our home churches better acquainted with the history of the Board and with the various questions that are to be decided than these missionaries.

An experience of twenty years in the field and of several in this country leads me to the conviction that the average missionary is much better informed upon such matters than

the average minister at home. Every year generous, broad-minded Christians visit some of our missions and become acquainted with their administration and necessities as few can ever be who have never visited the fields, and they generally continue well informed concerning the work. Then there are many interested relatives and friends of the missionaries who have become skilled in the knowledge of missionary matters. The missionaries know these people as others do not know them. Give the missionaries the power to nominate corporate members, and every year there will be added to the Board a few of these choice spirits, who are so practically and sympathetically connected with its various missions that they will bring vigor and candor to its deliberations as well as stability to its decisions.

It is not difficult to devise a plan of representation. There may be other and better methods, but I suggest the following. There are, as given by the Year-Book for 1894, 5,138 Congregational ministers in the United States. It is the accepted plan of the Board to have, when the places are filled, 350 corporate members. This gives one corporate member for fourteen and two-thirds ministers. There are 185 ordained missionaries in our Board. The same ratio would give to that number thirteen corporate members, and they could be easily distributed among the missions by giving one nomination for every fifteen ordained missionaries or major fraction thereof. Perhaps it would not be unfair to take, in the estimate of home representation, the number of ministers who are "with charge," viz., 3,359. This number gives one corporate member for every nine and two-thirds ministers, or nineteen to the body of missionaries to be divided on the basis of ten ordained missionaries to one corporate member.

Having decided the ratio of representation, it might be a wise plan to allow each mission of the Board at its annual meeting to nominate its candidate, or candidates, and let them hold their positions for one year, or for some other limited period. The reason for limiting the term of these few corporate members would be the greater opportunity of the missionary body to make its wants known. They would probably renominate their candidates term after term, but if they felt that the cause could be better advanced by a change they would be able to make it. The organization of a mission is so compact and sympathetic there would be no careless or random nominations.

Some other plan, differing in part or in whole, may be better, but should not a representation of some kind be given to those hard-working, consecrated brethren who know so well what is needed in the management of the Board?

Hamilton, N. Y.

ISAAC PIERSON.

"A REAL BOON TO THE POOR."

What *The Congregationalist* said March 7 under the above heading by way of indorsing the "public loan office" for the poor in New York and other cities are words timely and fitly spoken, as a little experience I have just had will show. In parish work my attention was called to the straitened circumstances of a large family. The father found it very difficult to obtain employment, and the burden of support rested largely upon the mother—an estimable woman and an efficient nurse. But her poverty was so great as to deny her the proper attire for the sickroom. In seeking to provide for her necessity, this fact was communicated. In an hour of pecuniary distress, they applied to a broker for a loan of fifty dollars for six months. The loan was granted, the terms being monthly payment

of \$2.50, *sixty per cent.*, as long as the note should run. The security was a \$300 mortgage on every article of household furniture, and the expense of obtaining it was charged to the borrower, which made the face of the note \$54.75. The note being overdue, as the month came round, whether or not they had food and clothing, they paid the \$2.50 to save their furniture. Just as the facts came to my knowledge, a letter was received from the creditor demanding pay or foreclosure. A friend has saved them from any further distress and robbery in that direction. A.

IS IT FAIR?

Is it fair to call human life as a whole "pitiful" as a recent story writer in *The Congregationalist* has? No. True, there are pitiful things. There are meanness, despicableness, sordidness, selfishness, which are pitiful in their nature and results. There are pitiful oppressions and wrongs through all grades of society.

There is the pitifulness of poverty, also of disappointment, bereavement and varied misfortune. There is the exceeding pitifulness of crushed aspiration, of thwarted plans, of unappreciated endeavors, all making dwarfed or ruined lives. There is the pitifulness most pitiful of all—of lives that work their own degradation, and then sink so low that they do not feel or know it.

But there is another side. It is a bright side, and it is the biggest side, thank God! Not as a whole is human nature "pitiful." It cannot be, for God made it, and some of His own nature is wrought into it. If we retain that adjective "divine," bestowed by "Jepson," that must subjugate the pitifulness of life and bring the best uppermost. In the darkest life there is more day than night. Ambition gets ahead in the hard race. Cheerfulness exceeds the gloominess. Courage comes to the fore. Hopefulness is the right hand factor. And so the noblest elements of life gain and hold the ascendancy.

With several dozens of words in our modern mammoth dictionaries, can't we have more than "three adjectives" to describe human nature? S. O. C.

A NEW METHOD OF PIANO PLAYING FOR THE SUNDAY SCHOOL.

A novel method of piano playing has been tried in one of our Maine churches during the past two years with such gratifying results as to be worthy of mention. A large majority of the members of our Sunday schools are children who have little knowledge of music, and who require a prominent voice or tone to lead them on the melody and to keep them in time. It is also true that the men in our Sunday schools who can sing a good bass are few, and so this necessary fundamental part is wanting.

The objects of this method are to provide a clear, penetrating tone, which shall lead and give accurate time to the many voices on the melody, and to furnish a more substantial bass for the children's voices to build on. The end is accomplished by having two persons play the piano in this manner. The one sitting on the left places her right hand in the usual position for playing the soprano and alto. The one sitting on the right places her left hand in the usual position for playing the tenor and bass. Thus these hands are crossed. The one sitting on the right places her right hand one octave above the usual position for playing the soprano and alto. The one sitting on the left places her left hand one octave below the usual position for playing the tenor and bass. With these positions the one on the right reads the four parts as they are written. The one on the left reads the so-

prano and alto as they are written, omits the tenor and plays the bass in octaves.

The results are that the melody is played in octaves, the alto in octaves, the tenor as usual, the bass in double octaves. These results accomplish the objects sought.

The method is easy. Any two good pianists can play together in this way with an hour of practice. First attempts may result in more noise than music, but a little practice with a musical friend at a distance from the instrument to act as critic will remedy this, and the effect will be as clear cut and the balance of parts as perfect as though one person were playing. After considerable experience, the writer is convinced that this method is the best (the orchestra excepted) for leading the Sunday school singing. These suggestions apply only to the instrumental leading. They do not advise abolishing the choir or prominent voice.

D. L. Y.

THE "LONG" PRAYER.

The article of Ichabod in a *Congregationalist* not long ago touched a vibrant cord in my heart. As a layman I have often wondered whether clergymen fully understood what of good or evil influence there is, or may be, in a prayer? I fully believe that to many people the most helpful, or the least so, of all the services is the prayer. The prayer that "lifts and blesses," how many times has it come to a weary soul as benediction most restful and refreshing, bringing us into communion and sympathy with heavenly thoughts and desires, into a spirit that prepares one to enter into the remaining service with satisfaction and benefit. But, on the other hand, there is a prayer that does not "lift or bless." It is my duty to hear one pray who seems to make *hard work* of praying, who so evidently feels about for words or thoughts, and so often hesitates for want of either or both, that the prayer, instead of lifting or helping, only puts one on such a strain of sympathy, or of nervousness, that all spirituality has fled, and the "Amen" is heard with profound satisfaction. Now this happens, not because the minister is not a good man or an earnest Christian, but apparently because his prayers have not been *thought out*. To some one this may seem like flying in the face of Providence, for they may say, "Have we not been taught to rely on the Spirit for help in our praying?" But this is to cast us back on ground that the church has refused to recognize in other matters—the ground of those who would refuse an educated ministry, but would rely upon the inspiration of the moment for preaching. While we are not to undervalue the influences of the Spirit, we must not forget that there is a human part in this matter of praying.

A good prayer is not necessarily a fluent one or a short one—it is one that comes from a heart conscious of sin and crying out in helplessness for cleansing, out of a heart oppressed with many wants coming to the Father for aid in its needs, out of a heart full of sympathy for the sorrows of men and desiring to help and relieve them. Such a prayer may not go to the ends of the world for its topics, but those who hear it will probably be "lifted and blessed." Will our good friends, the ministers, kindly remember that we are not heard for our "much speaking?"

LAYMAN.

It is significant that a Columbia College professor, writing an elaborate article on the State in Its Relation to Property, for the organ of the American Federation of Labor, should say: "The first people to discover and to proclaim to the world the true conception of the origin and nature of the right to property were the ancient Hebrews. From the first of Genesis to Revelation the ground of ownership is always first God, then the race, and then the individual. . . . The only fitting watchword for the treatment of property, especially in our present stress, is 'back to Moses, back to Christ.'"

Langdon S. Ward, Esq.

The treasurer of the A. B. C. F. M. died at his home in Newton Center on March 27. He was born in Saco, Me., May 25, 1828. In his early life he was connected with a commercial agency in Boston and was for a time a clerk in the office of the A. M. A. in New York City. On Aug. 1, 1854, when Mr. James M. Gordon was treasurer of the American Board, Mr. Ward became his head clerk, and on Mr. Gordon's retirement in 1865 Mr. Ward was made treasurer, holding the office until the time of his death. He has, therefore, been connected with the Board for over forty years.

Mr. Ward was a deacon in the Mount Vernon Church, Boston, for many years, subsequently removing to Brookline and afterwards to Newton Center, having resided in the latter place for the past twelve years. At the time of his death he was a deacon in the First

our minds have met and our hearts have touched each other on the spiritual themes dearest to us both and of a sovereign importance to each. One occasion of the kind occurred in May last, when, in his private office at the missionary rooms, the course of earnest conversation on other important matters led directly to an interchange of thought and feeling on the gracious and glorious power of the divine Spirit manifesting Himself in personal and in public experience. I have not forgotten the tender yet lofty tone in which he spoke of this, in words born, plainly, of his experience, and testifying to his fervent consciousness of the fulfillment, to himself as to others, of the Master's promise.

Others will gladly speak of him, I know, in his thirty years' relationship to the Board as its treasurer, and will bear their eager witness to his careful, patient, diligent and wise administration of that important and widely-related office. I shall continue to think of him, rather, as the faithful, earnest, affectionate Christian, who was as modest as he was strong, as brave as he was humble, whose fine face always glowed when the deeper notes of experience were touched, whose spirit was alive with celestial aspiration and whose prayers had the odor of incense on them, who knew the Saviour whom he had trusted and in whose service he rejoiced, who is henceforth, forevermore, at home with Him!

Brooklyn, March 29. RICHARD S. STORRS.

FROM A FELLOW-OFFICIAL.

How can I give my impressions concerning Mr. Ward in a few sentences? That he was a model treasurer, all who are acquainted with the business affairs of the American Board know very well. With a clear head and sound judgment, combined with unusual capacity in the mastery of details, he applied himself with unwearied diligence and loving devotion to the duties of his office, accomplishing daily an amount of work which seemed far beyond the strength of one man. With so many and such a variety of duties pressing upon him, and with the necessity for quick decisions and prompt action, he may at times have seemed to those who did not know him well as somewhat abrupt. But those who lived near him know how patient and gentle and loving he was at heart, how kindly in thought, how generous in act. His associates found in him not merely a wise counselor, but a dear friend. He was a true Puritan, strict with himself, but charitable toward others. Above all, he was a man of faith and prayer, a lover of the doctrines of grace, a lover of the Bible and the Sabbath and the sanctuary and the prayer meeting and the wide kingdom of God. His work for missions was, as men would say, on the business side, yet he carried into it a spiritual mind, and the drudgery of office work never seemed to check the upward trend of his thoughts.

In one of my last interviews with Mr. Ward he spoke with unaffected cheerfulness of his earthly work as done and his end near, while I referred to our great need of his continued presence and counsels. In response he dwelt with greatest animation upon the marvelous providences of God in the care of the American Board, raising up at the right time the men needed in its service, and assuring me that God would fill the place soon to be left vacant better than it had been filled. It is only as I try to catch something of the faith of our beloved and now sainted brother that I can help feeling that the loss to the American Board by his death is irreparable.

E. E. STRONG.

I believe in and pray for all that science and sociology can bring. But when all that is done human society, naked, soul-hungry, will still cry for "the Lamb of God which taketh away the sins of the world."—*President Brand of Oberlin College.*



Church at Newton Center and a teacher in the Sunday school. For several months Mr. Ward had not been a well man, though attending to his duties with unabated fidelity. His last visit to the Congregational House was on March 8. On Feb. 14 his physician diagnosed his case as cancer of the liver, and great suffering would have resulted had his life been prolonged, but he was happily spared that.

He was twice married, his second wife, who survives him, being the daughter of Rev. Dr. Edwin E. Bliss, long a missionary of the American Board at Constantinople. Nine of his children are still living.

The funeral services were held in the church at Newton Center last Saturday afternoon and were very largely attended, the executive officers and Prudential Committee and employees of the Board and many ministers and laymen being present. A joyous triumphant note pervaded all the exercises, which were rendered especially impressive by the fact that the hymns sung had been selected for the occasion by Mr. Ward and voiced his strong faith and trust. The services were in charge of the pastor, Rev. E. M. Noyes, and the principal address was by Rev. Judson Smith, D. D., who paid a discriminating and affectionate tribute to his colleague. The prayer was offered by Rev. D. L. Furber, D. D.

A WORD FROM PRESIDENT STORRS.

There are some men whom we feel that we know intimately, though prevented by circumstances from meeting them often, and then talking with them usually on other subjects than those which concern the inner life. To me our dear friend Mr. Ward, the late treasurer of the American Board, was one of these. In our customary conversations and correspondence during the eight years past we have, of course, conferred chiefly on matters connected with the public administration of the Board, and especially of its treasury department, but occasionally, in private talk,



Spring Cleaning

Is at hand. This fact means much to the honest housewife. It means many hours of toil. It means that large supplies of strength will be demanded. And yet this is a time when the appetite is poor, and women are likely to be nervous, sleepless, weak and tired, because the blood is impure.

Let the impurities be driven out and the blood enriched and invigorated and made to flow in a life-giving current to every part of the body. Then there will be health, strength and

A Good Appetite.

The only true blood purifier prominently before the people today is Hood's Sarsaparilla; and it is the most prominent because it is the best. Merit will win, and merit has not only placed Hood's Sarsaparilla at the head of all medicines, but has practically given it, as a blood purifier, possession of the whole field.

While cleaning your house, do not neglect your bodily health—attend to the "tenement of clay" in which you live. The only way to put this in good healthy condition is to take Hood's Sarsaparilla to purify your blood.

"Hood's and I"

Together Will Master the Trials of House Cleaning.

"I was indeed a sad and suffering woman. I had hardly strength enough to drag myself around. I could eat hardly anything, had that tired feeling and was weak and nervous. I was brought to this condition by continually running down in health for twelve years, rheumatism and neuralgia causing me

No End of Suffering.

I was in just the condition to invite the grip, and this added to my troubles. I tried different remedies and worked and waited patiently for a cure, but my stomach gave out and I

From
Sun
to
Sun,
Womans
Work is
never done.

"I take Hood's Sarsaparilla every spring, and it is the only medicine I use through the year. It enables me to do my house cleaning and farm work all through the summer. It helped me very much for palpitation of the heart. I think Hood's Sarsaparilla is the medicine for every one, and all who take it will never be without it. I have also used Hood's Pills and they are the best I ever tried." Mrs. F. H. ANDREWS, South Woodstock, Conn.

Spring Medicine

Hood's Sarsaparilla purifies the blood. It sharpens the appetite and makes that strength which overcomes nervous exhaustion, and gives

Refreshing Sleep.

It cures every form of disease which has its origin in the blood. If you take Hood's Sarsaparilla as a spring medicine or to purify and enrich your blood, you are trying no experiment. You will be benefited.

If you are suffering from scrofula, salt rheum or other eruptions, you may rely upon a cure. If you are nervous, weak, tired and discouraged, Hood's Sarsaparilla will make you strong, because it will make your blood pure. Spring Cleaning, when nerves and body have been strengthened by Hood's Sarsaparilla, will lose its terrors.

seemed to be continually growing worse. I thought every organ, every ligament and every muscle in my body was more or less diseased. I felt that if I did not get relief soon I should die. I read so much about Hood's Sarsaparilla that I resolved to try it. When I had taken one bottle, I could eat heartily without indigestion, and a few Hood's Pills relieved me of troublesome constipation. I have now taken five or six bottles of Hood's Sarsaparilla and am in very much better health. Now

My House Cleaning

has come, but Hood's and I together will master that trial. I feel so thankful that I am well and hope my testimonial will help other weak, tired, nervous women. The wash-tub is waiting for me but my courage and strength are good. I am glad to write these few words in favor of Hood's Sarsaparilla." Mrs. HELEN HISEERD, Tully, N. Y.

Be sure to get Hood's Sarsaparilla.

"Hood's Sarsaparilla gives me strength to do extra work that must be done at this time of the year." Mrs. T. J. WILLIAMS, Gilman, Iowa.

Nervous Prostration.

"For many years I have been in poor health, weak, nervous and dyspeptic. I had no appetite and I was on the border of nervous prostration. I have been taking Hood's Sarsaparilla and it did me ever so much good. This winter it does not seem as though I am the same person. My appetite is greatly improved, I am less nervous, am stronger and

Eat Heartily,

without distress. Such a condition was unknown to me before taking Hood's Sarsaparilla. My mother, aged 87, has taken Hood's Sarsaparilla and I know it has done her lots of good. Other friends have also been helped by it." Mrs. G. C. CLAY, Barre, Vermont.

Hood's Sarsaparilla

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THE BUSINESS OUTLOOK.

The liquidation of two New Hampshire savings banks at this period is unfortunate, but will not have any very marked influence upon the development of general trade. New Hampshire has been loose in its laws regarding savings bank investments, and such events as referred to above could not well happen in Massachusetts, where such laws are exceptionally strict. Besides the large amounts placed in Western mortgages, the larger of the two banks which have entered into liquidation had considerable investments in such stocks as Union Pacific, Flint & Pere Marquette Eel River, etc., which are today worth only a tithe of their cost. Losses of recent years should induce an overhauling of all savings bank laws. In no direction is the preservation of confidence more important than in regard to our savings banks. They not only care for the funds of the poor, but they are the creditors of our active business men.

Speculation in silver is exceedingly active and bold, and the price has rapidly advanced. Progress toward peace between China and Japan, with possibly a large indemnity to be paid to Japan by China in silver, with prospect of a larger demand from the East for normal trade purposes as soon as peace is restored, may be responsible for the rise. Progress toward a new international monetary conference also helps. The rise in price is of great consequence in the world's markets, because cotton and wheat forever fluctuate to such an extent along with silver. An advance in this white metal, on legitimate reasons, cannot be otherwise than helpful to the United States.

For March the receipts of the United States treasury promise to come very close to the expenditures. With one day not credited, the deficit was less than \$900,000, and possibly that one day's receipts will wipe out the deficit. The receipts include something on account of the income tax. A decision of the Supreme Court in favor of the law will insure a government treasury surplus and will accelerate business growth. An adverse decision may involve an extra session of Congress and a reopening of the revenue question—all of which would administer a severe check to business.

Advances in prices, to which reference has been made almost weekly for some time, generally hold and in a few instances are further improved. That is certainly a very favorable fact. There is still room for much advance and for a wider range of this upward tendency before general business again becomes profitable. In some branches of mill business there is still complaint at the absence of profit, as witness the trouble with the Manchester mills.

Stock market speculation has again been active and prices show gains. Reorganiza-

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tions of great railroad properties are making headway, noticeably in the case of the Atchison, Topeka & Santa Fé. A successful renovation of these great corporations would have a stimulating influence in many ways.

WHAT MEN SAY.

— Calvinism when it is the mere creed of the reason may be a negligible thing, but a vitalized Calvinism is one of the greatest powers in the world.—W. Robertson Nicoll.

— The American working man is able to agitate, to agitate public opinion, and he's doing it. The struggle of the working man upward is not to be written down to avarice or passion. Men are refusing to be kept down. He wants his opportunity and an opportunity for his children. They are not going to consent to earn only enough to keep their loved ones and a roof over their heads, and to simply lay a penny away for a rainy day while others roll in wealth.—Dr. R. R. Meredith.

The preparation for Easter flower vases is larger than ever this year. Jones, McDuffee & Stratton have gleaned their stock from original sources in many countries. Mr. Stratton of that firm is now in Japan and Mr. Theodore Jones in Austria on their annual journeys through the potteries and glass houses.

FOLDING CRIB.

Some one asked an Englishman if he was fond of fish-balls. He replied that he really couldn't say, he never had attended one.

It is the same dilemma which troubles you as you glance at this picture. Here is a novelty. No one has ever seen a Folding Crib before. You really can't judge it unless you attend the store and see it in operation.

But then you will be no longer in doubt. It is one of the most charming Cribbs that ever was devised. It is a half-tester, or Arabian pattern, and it is equipped with our latest Safety Folding Mechanism. When not in use it does not project over 25 inches from the wall.

The frame is of tubular iron, very light, but strong. It is finished in soft Ivory White, with complete trimmings of burnished brass. The tester rail is equipped with rings, to which the curtains can easily be attached.

The new crib is a beauty in its artistic design and decoration. The engraving shows it open and closed. It is not at all expensive.

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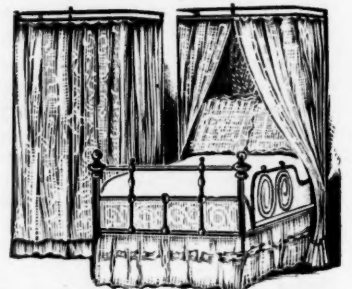
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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 29.

The meeting was led by Miss Miriam B. Means, who, in connection with Heb. 11, spoke of the power of an earnest Christian life, adding to the list of ancient worthies a modern chapter of heroes, including the names of Fidelia Fiske, Harriet Newell, Joseph Neesima, John G. Paton, Bishop Patteson, Salvation Army slum sisters, and a host of others who may be read of from month to month in the *Missionary Herald and Life and Light*. Miss Child spoke of Mr. Ward, who, on Wednesday night, had joined the great cloud of witnesses. Mrs. Miron Winslow spoke of a recent interview with him, in which he had said, "I am waiting by the river for the order to depart."

Mrs. Barrows announced the death of Mrs. Woodbury S. Dana of Portland, treasurer of the Maine Branch, and Miss Child added testimony to the value of Mrs. Dana's work in connection with the Board and the sense of loss which her death brings. Mrs. Thompson led the petitions in behalf of these stricken households, and Mrs. Goodell spoke of those who out of weakness are made strong even to the extent of helping others.

The case of missionaries in the interior of Turkey was mentioned, shut in to trials which they may not be able to tell, and Mrs. Cook spoke of Mrs. E. S. Hume of Bombay and others of the Marathi Mission alluded to in the calendar of the week, while Mrs. Phelps expressed what all felt in the sympathy which prompted earnest petitions in behalf of these varied interests.

A Japanese student of Mt. Holyoke College, Miss Yamawaki, who this year completes her course and returns to work among her own people, was introduced by Mrs. Cook, who told an interesting story of the work of Miss Telford, who, in spite of much ill health and intense physical suffering during her few years in Japan, has established Sunday schools and made her way into the hearts of the people. Miss Telford, after extreme prostration, has so far rallied as to plan to leave Japan in May to return to this country.

THE NEED OF A LIVING FAITH.

What is needed is such a living faith in God's relationship to man as shall leave no place for that helpless resentment against the appointed order which is apt to rise within us at the sight of undeserved pain. And this faith is possessed by those who vividly realize the Christian form of the ism. You may worship One who is no remote contriver of a universe, to whose will He is indifferent. If they suffer, did He not suffer also? If suffering falls not always on the most guilty, was He not innocent? Shall they cry aloud that the world was not formed for their convenience, when He for their sakes subjected

Himself to its conditions? It is true that beliefs like these do not, in any narrow sense, resolve our doubts, or provide us with explanation. But they give us something better than many explanations, for they minister, or, rather, the reality behind them ministers, to one of our deepest ethical needs; to a need which, far from showing signs of diminution, seems to grow with the growth of civilization, and to touch us even more keenly as the hardness of an earlier time dissolves away.—Hon. A. J. Balfour.

Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Rev. Charles Kingsley.

Easter Flower Vases.

We have prepared for a larger exhibit than ever of Easter Vases, plain and rich cut Crystal Glass of new shapes, both from Foreign and American Factories.

Also rich designs and colors of Vienna Glass, with and without gold decorations, for lilies or long-stem roses.

Low shapes Flower Holders for Dinner Table Decorations, in Crystal and Porcelain.

The above, and other choice specimens of Glass and China for presentation, now on view on Main Floor tables and in Art Pottery Rooms (third floor).

On the Gallery tables will be found novelties in Paris Café Fire-proof French Porcelain Entrée Dishes, Shirred Egg Dishes, Welsh Rarebit Dishes, Omelet Dishes, Terrapin, etc.

London Corrugated Baking Dish Collars, to cover the burnt edges of dishes that must go from the hot oven to the table, 50 cents per dozen; mailed anywhere.

New Plant Pots and Pedestals from Minton, Burmantofts and Hong Kong. From the small to the large and very large palm pots.

New designs of China Pitchers, odd shapes and decorations, reproductions of very old designs; all sizes and values, from the lowest cost to \$15 each.

New as well as the old standard shapes and patterns of Dinner Sets to be seen in the Dinner Set Department (3d floor), where, we dare say, is the largest, most valuable and comprehensive exhibit to be seen under one roof on this continent.

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NOTES ON TRAVEL.

Rev. A. E. Winship of Boston, who established such an excellent reputation as a manager of excursion parties to the World's Fair, is organizing a party for a forty-five days' run through Europe next summer.

The reflex influence of *The Congregationalist's* Oriental Tour is showing itself in more ways than one. In the church at Olean, N. Y., of which Rev. J. H. McKee is pastor, a Travelers' Club has been formed to follow in study the route and the places visited.

Good judges estimate that pleasure travel to California the past winter and thus far this spring has fallen off about thirty per cent. On the other hand, notwithstanding the cold weather in the South, it is said that about the same number of persons as usual have visited Florida.

The members of the *Evangelist's* party, who sail June 26 for a tour of the historic shrines of Presbyterianism in Great Britain and on the continent, are fortunate in having for their prospective leader Rev. C. L. Thompson, D. D., the well-known New York divine and moderator of the General Assembly several years ago.

Washington is always a favorite objective point for travelers, but the spring of the year seems to be the time when it is particularly sought, and every year sees an increasing number of persons wending their way thither either singly or in groups. It is astonishing how cheaply and with what satisfaction the trip can be accomplished from various points in New England in company with the personally conducted parties which are becoming so numerous. The opportunity is thus brought within the reach of school teachers, shop girls and others who are obliged to consider carefully personal expenditures, and many of them, we are glad to notice, are improving it.

Exceptionally attractive are the two European tours which Raymond & Whitcomb have planned for the coming summer. The first party will be off in about six weeks, sailing on the mammoth Cunarder, the *Lucania*, May 18, for an absence of 148 days. And what a round of sight-seeing these travelers will accomplish in the twenty-one weeks at their disposal! To say nothing of the points which everybody thinks he must not miss, and which are liberally sprinkled through the itinerary, this party will go into a great many out-of-the-way places where the less accessible, but exceedingly picturesque, scenery and the odd and curious things in human life and society are to be observed. From the rural charms of Ireland to the Highland country of bonnie Scotland, and thence to the wild fiords of Norway, the North Cape and on to St. Petersburg, Moscow, Vienna, Berlin and other of the great European capitals is indeed a long stretch, but one which will unfold new pleasures at every step, and the ease and comfort of which are assured at the start by the fact that the projectors and managers of the tour have made a fine art of their business, as thousands who have traveled with them can testify. One unique delight promised is a glimpse of the great fair at Nijni Novgorod, which is one of the most remarkable gatherings in the world. Raymond & Whitcomb's other European trip this summer is a shorter one, covering, however, in the eighty-four days a wide section of country.

Moments of what seem to us sudden temptation are seldom really sudden. God has given us our times of preparation, and if we have willfully neglected them the conflict is severer, or perhaps ends in defeat.—*Edna Lyall.*

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Johannis, quarts, cases, 50 bottles	8 00	2 10	.18
Johannis, pints, cases, 100 bottles	11.50	1.50	.13
Johannis, one-half-pints, cases, 100 bottles	8 50	1.15	.10
Vichy, Elizabeth, cases, 50 bottles	8.50	2.25	.20
Vichy, Grand Grille, Hopital, } Cases, 50 bottles	10.00	2.75	.25
Vichy, Celestins, Hauterive, }			
German Selters, Hampers, 50 quart jugs	6 00	1.75	.15
German Selters, Hampers, 50 pint jugs	5.25	1.35	.12
Mattoni Giesshubler, quarts, cases, 50 bottles	8.00	2.10	.18
Mattoni Giesshubler, pints, cases, 100 bottles	11.00	1.50	.13
C. & C. Club Soda	12 50	1.30	.12
Schweppe's Soda Water, casks, 10 dozen bottles	12.00	1.25	.11
HUNYADI Janos Water, cases, 50 bottles	11 00	2.75	.25
FRIEDRICHSHALL Bitter Water, cases, 50 bottles	11.00	2.75	.25
Pullna Bitter Water, cases, 20 bottles	4.25	2.75	.25
Kissengen Rakoczy, cases, 25 bottles	6.50	3.40	.30
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Congress, } pints, cases, 4 doz. bottles	6.25	1 65	.15
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Saratoga Vichy, } pints, cases, 4 doz. bottles	6.00	1.65	.15
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Saratoga Kissengen	5.50	1.50	.13
Buffalo Lithia Water, half-gallons	4.75	4.75	.40
Delatour's Soda Water, casks, 10 doz.	12.00	1.30	.12
Clysmic, quarts, cases, 50 bottles	7.50	2 00	.18
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Clysmic, non-effervescent, quarts	7.50	2.00	.18

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POLAND Water, non-effervescent, qts. cases, 50 bottles	7.50	2.00	.18
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HYGEIA Still Water, half-gallon cases, 12 bottles	3.40	3.40	.30
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HYGEIA Sparkling Water, pts. cases, 100 bottles	10.00	1.35	.12
HYGEIA Lithia Water, Sparkling, qts. cases, 50 bottles	7.00	2.00	.18
HYGEIA Lithia Water, Sparkling, pts. cases, 100 bottles	10.00	1.40	.13
HYGEIA Lithia Water, Still, half-gallon cases, 12 bottles	4.50	4.50	.40
HYGEIA Club Soda, casks, 10 dozen	10.00	1.15	.11
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MANITOU Natural Sparkling Spring Water, pts. cases, 100 bottles	11.00	1.50	.13
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EDUCATION.

— Rev. Drs. Twichell of Hartford and Munger of New Haven are to be of the staff of university preachers at Cornell during the spring term.

— Prof. James Richard Jewett, Ph.D., now of Brown University, has accepted the chair of Semitic languages and history at the University of Minnesota.

— Yankton College has not canceled all her indebtedness, although she has succeeded in paying off the floating debt caused by the drought and hard times. A portion of the mortgage debt still remains, and a vigorous effort is being made to raise \$15,000 in order to secure an equal sum conditionally promised by the College and Education Society.

— A full size cast of the Winged Victory of Samothrace, made in Paris from the original statue in the Louvre, has been presented to Colorado College, and is to be placed in the Coburn Library. It is given in memory of Rev. D. P. Noyes and his wife of South Byfield, Mass., by their three children, two of whom are at present connected with the faculty of Colorado College.

— Kimball Union Academy, Meriden, N. H., has just issued a souvenir containing the addresses of Rev. Drs. F. E. Clark and L. H. Cobb at the dedication of the new academy building, and of Rev. Arthur Little, D. D., at the alumni meeting, together with the alumni poem of Eugene Tappan. The book is illustrated by thirty-three half-tone portraits of former teachers and benefactors and views of buildings. It contains matter which all former students will be glad to preserve.

— A new feature at Oberlin College, which is the outgrowth of the sociological convention held in Oberlin last fall, will be a summer school of Christian sociology, to be held June 20-29. The subject will be approached mainly from the practical side, the general theme being the Causes and Proposed Remedies for Poverty. The scheme of work embraces a series of addresses followed by discussion. Well-known representatives of labor and capital as well as eminent thinkers will have a place on the program. Dr. Washington Gladden, Prof. J. B. Clark, Mr. Z. S. Holbrook and Miss Jane Addams are some of the speakers. The fee for membership is five dollars.

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BOSTON MINISTERS' MEETING.

Rev. Dr. Selah Merrill's long residence in Palestine as American consul gave authority to his address last Monday, in which he set forth some plain, unvarnished facts concerning the Jews in Palestine, and corrected several misapprehensions in regard to the Jewish colonies. Within the past decade attention has been turned toward Palestine and the movement of the Jews toward that country. The wealthy and well-to-do Jews seem to care very little about it. The people who are interested are the Christians in England, America and Germany, who connect the movement with Old Testament prophecy. In order to bear out a pet theory, many persons have believed and spread abroad exaggerated rumors and statistics. The speaker read extracts from various papers in regard to the number of Jews, acres of land purchased for them, money distributed by wealthy patrons, etc., which he showed to be without foundation. This illustrates the misapprehensions which prevail, and the difficulty in getting at the truth of the matter. According to his census Jerusalem has a population of 47,000, of whom 27,000 are Jews. In all Palestine there are 42,000 Jews scattered in eight cities.

Instead of the thousands of families which are said to be flocking there, Dr. Merrill declares that there are now but 430 families in the colonies planted in and around the Holy City during the last ten years. He summed up in a few words some of the difficulties in the way of Jewish occupation of Palestine. The Jews are looked upon as intruders, and are not welcomed by government or inhabitants; no means exist by which they could earn a livelihood, and, moreover, the country could accommodate only seven to ten per cent. of the Israelites in the world. The speaker thinks the sufferings of the Jews are largely due to their manner of life and racial peculiarities.

The most effective mission work is carried on by the London Society for the Propagation of the Gospel, which has two small schools and a large and successful hospital. The field is an extremely difficult one.

BOSTON SUPERINTENDENTS' UNION.

At the April meeting last Monday night in Berkeley Temple, the union listened to Mr. D. W. Pease of the Springfield Training School as he outlined the course there for fitting students distinctively for Sunday school work. Theoretical instruction is supplemented by real application of the principles, so that the graduates are expected to have a practical knowledge of the best methods. Since the advantages of this modern leadership in the Sunday school over the usual way of filling superintendencies have become better known, the demand for the former is often larger than the number of graduates can satisfy, and these trained superintendents and Sunday school workers command good salaries even at the start.

Rev. G. H. Cate, speaking of getting and keeping young people in the Sunday school, laid stress on securing scholars while they are quite young, and of drawing in the parents as an example to the children. He told of some methods in use in Shawmut Church, where he is assistant pastor, one of which is the appointment of committees for seeking and welcoming strangers from the church service to the Sunday school. By other speakers the strengthening of the better home influences and the social relations in the class and school were regarded as weighty factors.

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GLEANINGS FROM OUR MAIL BAG. WHAT BECOMES OF THE STAMP?

If the humblest man in this land were to write to the largest business house in this country or to the president of the United States, and inclosed a postage stamp, he would get some kind of a reply. What can be said of the courtesy, not to mention honesty, of those church clerks and pulpit supply committees who consign the applications of ministerial candidates, stamp and all, to the waste basket? Even if such committees have the rule not to hear candidates who make personal application, why should not a letter inclosing a stamp be answered? It is, however, a well-known fact that many supply committees do this very thing—refuse to notice personal applications of candidates. What do they do with the stamps?

What reason is there for adopting an iron-clad rule like this? Not every minister who makes personal application is a dangerous man. There may be the very best reasons for his making a change of fields. Perhaps he has already resigned a pulpit so as to be free in seeking another charge. If he wishes to move from one part of the country to another, but has very few acquaintances in the region to which he desires to go, what is he to do? He must make personal application. In the Presbyterian Church, through the stated clerks of the presbyteries, pastorless churches and churchless pastors are brought together. Why cannot some such method be established in our Congregational body through the registrars of the local associations? G. S. B.

WHAT LED MR. PEABODY TO THE LORD'S TABLE.

The recent article on Mr. Peabody's First Communion in *The Congregationalist* reminds me of what I heard nine years ago in a sermon by Bishop Whipple of Minnesota. It interested me so that I wrote it in a note-book. The following is a copy: "George Peabody was a philanthropist who gave millions during his life for the benefit of his fellowmen and died comparatively a poor man. After building houses for the poor of London and giving \$3,500,000 for the education of freedmen at the South, he visited White Sulphur Springs. Never man as king received more hearty welcome. A venerable bishop called upon him and, in course of conversation, said, 'Mr. Peabody, do you know that you must be saved on an equality with the poorest beggar?' Mr. Peabody replied, 'Yes, sir, I know it.' 'Mr. Peabody, you know our Saviour,

the night before He died, made a feast and commanded all to come to it. Have you come to it?' 'No,' said Mr. Peabody, 'I never looked at it in that way. I supposed by the Lord's Supper Christians testified their Christianity to the world. I never looked upon it as the Lord's command.' Knowing that the Lord's Supper would be observed the next Sunday in his mother's church in Massachusetts, he left White Sulphur Springs so as to reach Georgetown on Saturday. He called upon the pastor of the church and said, 'I am coming to the communion tomorrow. I never knew until Bishop — told me that it was the Lord's dying command to eat and drink at His table.' So, without stopping to debate with his duty, this great man obeyed the command of Jesus." N. T. B.

"Half our knowledge we must
snatch, not take."—POPE.

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Full particulars of these Tours on application to
THE PILGRIMAGE SECRETARY,
"Review of Reviews," Astor Place, New York.

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Choice berths.

Send for Clark's Tourist Gazette, containing full par-
ticulars, with maps.

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TOUR TO EUROPE \$250.

All expenses

England, France, Switzerland, Germany, The Rhine,
Belgium, Holland, 45 days. Itineraries. Edwin Jones,
462 Putnam Ave., Brooklyn, N. Y. Fall Tour to Palestine.

RIVERVIEW SANITARIUM,

A Medical Home for Treatment of Nervous Invalids.

BALDWINVILLE, MASS.

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TIMES IN 100

(CONSTANTINE'S
Pine Tar Soap,
(PERSIAN HEALING.)

IS PREFERRED OVER
ALL OTHER PINE TAR
SOAPS BY THE INTELLI-
GENT PURCHASER.

Resolve to purchase dur-
ing 1895 only Constant-
ine's if you wish the origi-
nal and the purest soap of
this kind for beautifying the
skin. It is also a luxury
for the bath. Try it.
—Druggists.—

Do you fear it? Are you
its victim? If so, you will
learn something to your
advantage by addressing at once the
MILK SANITARIUM, Englewood, N. J.

CONSUMPTION.

The success we were not counting on, the blessing we were not trying after, the strain of music in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily business, the unsought word of encouragement or expression of sympathy, the sentence that meant more than the writer or speaker thought—these and a hundred others that every one's experience can supply are instances of what I mean. You may call it accident or chance—it often is; you may call it human goodness—it often is; but *always*, always call it God's love, for that is always in it. These are the overflowing riches of His grace, these are His free gifts.—S. Longfellow.

There are two things for live men and women to do: to receive from God, and to give out to their fellows.—Mrs. Whitney.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BROWN—In West Superior, Wis., Rev. Edward Brown, a pioneer home missionary in Wisconsin, Minnesota, and South Dakota, aged 80 yrs. He was a descendant of Peter Brown, who came over in the Mayflower.

EARLE—In Newton, March 29, Rev. A. E. Earle, the well-known Baptist evangelist, aged 52 yrs. It is stated that 100,000 persons united with various churches through his efforts and that 400 of these converts entered the ministry.

EATON—In Fall River, March 29, Louisa H., widow of James S. Eaton, aged 77 yrs., 3 days.

GILSON—In Walpole, N. H., March 21, Hannah Wheeler, widow of the late William Gilson of Milford, N. H., aged 81 yrs., 4 mos.

MALTDY—In Fairfield, Neb., John Rogers Maltby, aged 61 yrs.

PERRY—In Brunswick, Me., March 21, Louisa B., widow of Rev. John A. Perry, aged 78 yrs.

RICE—In Sturbridge, March 28, Anna Tobey, wife of Rev. A. M. Rice, aged 61 yrs.

WARNOCK—In Brunswick, O., March 11, Mrs. Eliza Church Warnock, formerly of Amherst, Mass., aged 86 yrs., 3 mos.

MRS. LOUISE CLEMENT MERRILL.

Mrs. Merrill died in Exeter, N. H., March 8. She was the wife of Deacon Joseph W. Merrill, to whom she was married Sept. 30, 1826. She was the elder daughter of Joshua J. and Susan Bryant Lane, and was born in Stratham, N. H., April 21, 1844. With the exception of a year's residence in Newton, Mass., her home has been in Exeter since her marriage, where also her education was completed. Her death, from cerebral meningitis, following a protracted illness from which she seemed to be recovering, came almost without warning. She herself was kindly spared any intimation that she must die. Mrs. Merrill became a Christian in her early years. She was a faithful and beloved member of the First Congregational Church. Spiritual in temper, earnest in faith, generous in charities, interested in missions, she gave abundant proof of devotion to Christ and the church. She believed in the consecration of the whole life. Her beautiful home, singularly full of happiness, was the chief outward expression of her Christian devotion. By consecrating her home she escaped the peril of a divided and worldly life. Her two sons and three daughters knew the full measure of a mother's solicitude who desired their growth in all noble culture and in every Christian grace. Unsparing of labor and sacrifice she exhausted her strength. Too soon her work was done. And yet it is not as if it were as if, till immortal love is satisfied. Her influence abides, a sweet and gentle presence. Passed into the immediate fellowship of Christ, secure forever, she is become that treasure in heaven, which must more and more draw the hearts that loved her to be where she is. W. L. A.

FREE!

We direct special attention to the following remarkable statement:



For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Maize, Kas.
Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free.

Address, J. H. MOORE, M. D., Cincinnati, O.



CURES DISEASE WITHOUT MEDICINE

L. A. BOSWORTH, 36 Bromfield St., Boston, Mass.

It has Cured Chronic Cases

—PRONOUNCED—
"INCURABLE"

NOT A BATTERY OR BELT.

NO SHOCK.

PROFESSOR TOTEN, of YALE COLLEGE, says, on page 225, volume 7, of his work, "Our Race": "But, thanks be to God, there is a remedy for such as be sick—one single, simple remedy—an instrument called the Electropoise. We do not personally know the parties who control this instrument, but we do know its value. We are neither agents nor in any way financially interested in the matter."

Write for book, telling "What it is" and "How it Cures."



Purifies and Beautifies the Skin by restoring to healthy activity the CLOGGED, IRRITATED, INFLAMED, SLUGGISH, or OVERWORKED PORES.

Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world. Price 25c. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.



Since 1881 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, Late Major U. S. Vol. & A. A. Gen., Buffalo, N. Y.

CATARRH

ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 36 Warren Street, New York.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation. The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, Eng.-nd. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

Cure ASTHMA

Senier's Asthma Remedy overcomes the paroxysm at once, all wheezing and struggling for breath ceases, refreshing sleep follows. Price 50c., of Druggists or by mail. Sample free. Address, AGT. SENIER'S ASTHMA REMEDY, C. Hazen, N. Y.

IN CORRESPONDENCE SUGGESTED by announcements in OUR ADVERTISING COLUMNS, please mention that the advertisement was seen in the Congregationalist.

VIN de CHAPOTEAUT

(Chapoteaut's Wine of Peptone).

A TYPICAL NUTRITIVE STIMULANT.

This delicious alimentary wine contains chemically pure Peptone, which is easily taken and assimilated when no other solid or liquid food will remain on the stomach.

VIN de CHAPOTEAUT is distinctly indicated in constitutional weakness or lack of digestive power for the aged, Anemic, Dyspeptic and convalescent patients, and to sustain the energies in Diabetes, Consumption, Tumors, Cancers and Ulceration of the stomach and all wasting diseases.

P. CHAPOTEAUT, Pharm. de 1re classe, Paris, and all druggists in the United States.

U. S. Census for one year, 1880, reports
35,607 Deaths from
Cancer.

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, without the use of the knife. We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment. Book giving a description of our Sanatorium and treatment, with terms and references, free. Address DR. W. E. BROWN & SON, North Adams, Mass.

BARLEY CRYSTALS

New Diuretic, Rheumatism Tonic Cereal; also Gluten Dyspepsia Flour, and Diabetes Flour. Pamphlet and Cooking Samples Free. Unrivalled in America or Europe. Ask Dealers, or Write Farwell & Rhine, Waterbury, N.Y., U.S.A.

Dr. Lighthill

Can be consulted at his office

543 Boylston Street,
—ON—
Consumption,

Throat Affections, Asthma, Catarrh and Deafness.

HEMORRHOIDS

Or Piles cured in a few weeks' time by Dr. LIGHTHILL'S special method of absorption, without pain, detention from business or surgical operation. **Fistula, Ulcers, Fissures** and all other rectal diseases treated with equal success.

Hours: 8 to 12 and 4 to 8. Sunday, from 12 to 2.

KIDDER'S PASTILLES A Sure relief for Asthma. Price 50c. by mail. STOWELL & CO., Charlestown, Mass.

WHY AM I SO TIRED?

Why Do I Feel So Miserable
in the Spring?

It Is Your Poor Condition Causing Spring
Weaknesses.

The Spring a Very Critical Time, Espe-
cially if You Are Out of Order.

You always feel worse in the spring. You have lost your old-time snap and vim. Work that you used to do with ease now tires you. You often feel dull, dispirited and without ambition. You pass more or less sleepless nights, wake mornings tired and unrefreshed, have little or no appetite for breakfast, your head feels dull, there is a bad taste in the mouth, and your bowels are constipated. You go about your employment with a sense of weakness or weariness, and a distaste for taking hold of your work. Besides, you are nervous, irritable, and often "blue" without apparent cause.

Then look to yourself, for weak feeling is the forerunner of exhaustion. Every sleepless moment you pass at night presages days of prostration; every hour you feel weak, nervous, languid, tired, with shattered nerves, trembling limbs, dull head, disordered stomach and irregular bowels, may be followed by weeks and months of sickness. Every day you neglect these symptoms may mean years of unutterable misery, or those terrible results, nervous prostration, heart failure, paralysis, insanity or premature death.

These symptoms are the warnings that you are running on the rocks of disease, and that unless you seek immediate safety, wreck of brain, nerve and body are inevitable.

W. H. Wakefield, of Montpelier, Vt., writing on this subject, says:

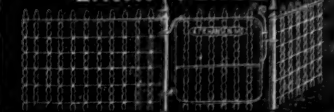
"About a year ago my health was very poor. I was very nervous, with a bad feeling in my head and at the base of my brain, extending down the back of my neck. I was thin in flesh, and pale, weak and tired, and unable to sleep nights. I had a terrible deathly feeling which I should describe as a falling sensation, and many times I should have fallen if I had not taken hold of something.

"This condition continued for about three months before I found help. I heard of Dr. Greene's Nervura blood and nerve remedy and commenced using it. Before I had taken one bottle I felt the good results of it, and before I had used the second I was entirely cured of all the above troubles."

This wonderful restorative of brain and nerve, Dr. Greene's Nervura blood and nerve remedy, will give back to the weakened and exhausted system the strength it has lost. It will impart strength and vigor to the brain and nerves, vitalize and invigorate all the physical powers, and restore you again to that grand degree of lusty strength, of bounding pulse, and strong physical and nerve power, which, by overwork, ignorance or folly, you have exhausted.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by any one, at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

"HARTMAN" STEEL PICKET LAWN FENCE



STRONGER THAN IRON
CHEAPER THAN WOOD
HANDSOMER THAN EITHER
PROTECTS A lawn without CONCEALING it
Posts driven deep AND ANCHORED
Get Prices for your Garden or Church, or—?
HARTMAN MFG. CO. 277 MADISON, NEW YORK
101-12 MADISON BLVD, CHICAGO
Factories: ELLWOOD CITY, Penna.
For Beautiful Calendar, send 4 cts. in stamps.

ESTIMATES OF MEN.

CHARLES SPURGEON.

He still seems to me the greatest of all preachers, and to this day I constantly read his sermons both for the value of their matter and for their stern, nervous English. If he had been a writer instead of a preacher, he would have rivaled John Bunyan.—S. R. Crockett.

F. MARION CRAWFORD.

I happen to have read many books of Mr. Crawford quite recently, with a growing conviction that no novelist of our time has so little justice done to him. Is it not the case that, taking him all in all, as artist, as man of letters, as plot-weaver, he stands first among living novelists? He has faults. For one thing, he tends to be prosy; for another, he is too fluent, and one detects here and there a note of hardness.—W. Robertson Nicoll, editor of the Bookman.

ROBERT BROWNING.

It was not much of a philosophy, this which the poet half echoed from and half taught to the second half of the nineteenth century. A sort of undogmatic theism heightened by a very little undogmatic Christianity; a theory of doing and living more optimist than Carlyleism, and less fantastic than Ruskinism, but as vague and as unpractical as either; a fancy for what is called analogy and a marvelous gift of rhetorical exposition—these made it up. It looks vast enough and various enough in form and color at a distance; it shrinks and crumbles up pretty small when you come to examine it.—George Saintsbury.

ARNOLD TOYNBEE.

He died too soon, in any case, to construct a system. But if he had lived a hundred years he would still have remained an eclectic. He was the apostle, not of a scheme, but of a spirit. No wonder that he was the despair of all extremists. Here was a man whose glowing fervor, whose absolute unselfishness, whose whole-hearted devotion to the cause of social progress surpassed that of any fanatic of them all. Yet he was absolutely devoid of fanaticism. . . . While health lasted no man had a calmer judgment, or imposed the dictates of that judgment with more indomitable will upon his own ardent temper. . . . Toynbee had the moral genius which could wed enthusiasm to sobriety and unite the temper of the philosopher with the zeal of the missionary.—Alfred Milner.

"BROWN'S BRONCHIAL TROCHES" are an effectual remedy for all bronchial affections.

FOR THE BABY.—It does not need a long examination to convince any mother that the Safety Folding Crib now on sale at Paine's, on Canal St., is the daintiest and most luxurious bedstead imaginable for the youngest member of the family. These folding cribs are an entire novelty. They are made with a half tester, and when not in use they fold away quietly against the wall.

A HUMOROUS fact about Hood's Sarsaparilla—it cures bad humor and creates good humor. A battle for blood is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and other blood diseases.

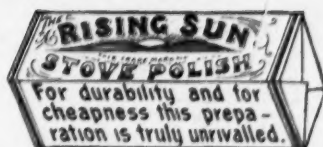
HOOD'S PILLS act easily, yet promptly and efficiently, on the bowels and liver. 25 cents.

BETTON'S PILE SALVE

A Positive, Perfect, Permanent Cure.

Success for over 50 years tells the story of Betton's Pile Salve, backed up by thousands of testimonials from prominent people. Instant relief on first application—cure in from one to nine days. At all druggists, or mailed on receipt of Price, 50c. per Box.

Winkelmann & Brown Drug Co. Props.
BALTIMORE, MD.



THE RISING SUN
STOVE POLISH in
cakes for general
blackening of a stove.

THE SUN PAST
POLISH for a quick
after-dinner shine,
applied and pol-
ished with a cloth.

Morse Bros., Props., Canton, Mass., U. S. A.

No excuse! You must try it.

Quina- Laroche



FRENCH NATIONAL
PRIZE of
16,600 Francs

THE GREAT
French Tonic

Your druggist must have
it—if not, send name and
address to

E. FOUGERA & CO.
26-28 N. William St.
New York.

THE AURAPHONE

is a recent scientific invention which will restore the hearing of any one not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye, an ear spectacle. Inclose stamp for particulars. Can be tested free of charge at

THE AURAPHONE CO.'S OFFICES:
716 Metropolitan B'd'g, Madison Square, New York,
or 607 Masonic Temple, Chicago.



DENT'S
TOOTHACHE GUM
STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other.
Sold everywhere, or by mail 15 cts.
C. S. DENT & CO., DETROIT, MICH.

Dent's Corn Gum Cures Corns, Bunions, Warts, etc.

Wonderful Cures

of Coughs, Colds and all kinds
of Sore Throats and Lung
Troubles are made every day

- BY -

Adamson's Botanic Cough Balsam

It gives instant relief, and
cures, permanently, the worst
cases. Time-tried and thirty
years tested.

BEWARE OF IMITATIONS.
SOLD BY THE BEST DRUGGISTS.
Prices 35 cts. and 75 cts. a Bottle.
Trial size 10c.



"Raised on it"



You Haven't Wings but—

You can fly (almost) if you ride a Victor Bicycle weighing 19 pounds, 15 ounces.

The lightest weight high-grade bicycle on the market. Try it.

Weight reduced by accurate tests made by the wonderful Victor Dynamometer.

OVERMAN WHEEL CO.

Makers of Victor Bicycles.

Boston New York. Chicago. Detroit. Denver.

PACIFIC COAST:

San Francisco Los Angeles. Portland.

182 Columbus Avenue, - - Boston.



What our Uncle Sam has to say about it.

Books and Pictures of the Great Fair are all well and good but they won't last.

They're in the nature of opinions and there's a thousand different kinds and new ones coming, so that they partake merely of the thoughts of some descriptive writer—there's nothing sentimental about them. With the Souvenir Spoon it's different—The Spoon was made for the World's Fair as a memento for you to take care of, to pass along to your children—they won't tear the spoons apart nor wear them out like books, consequently see to it that you have a set to commemorate the fact that you lived in the time of the wonderful Dream City or participated in that glorious event. You will not appreciate the spoons as much as your children will, and by the time your great grandchildren have come into possession of them, World's Fair Souvenir Spoons will be heirlooms—priceless treasures of historical value.—Is this not a worthy reason why you should buy a set when they can be had so cheaply? They are beautifully made of heavy coin plated silver, gold plated bowls,—after dinner coffee size—each spoon showing a different World's Fair Building in the bowl.

Many readers of *The Congregationalist* would send for a set of these souvenir spoons could they be convinced that what we say is true, that we offer a set of six spoons for 99 cents—the same that were sold on the Fair Grounds for nine dollars and that we are a perfectly responsible firm, and do as we agree. How could we continue to refer to the First National Bank of Chicago and all the express companies, and advertise so extensively in all the leading religious papers in the land, if we were not responsible? Do you imagine the editors of these papers would permit us to do so if there was any doubt about our standing? If you are in doubt ask our references about us. If not in doubt order without delay before the stock is exhausted.

LEONARD MFG. CO.,
20 Adams Street I, - Chicago.

The price is only 99 cents for the entire set of six in elegant plush lined case. Why not order now? Remit by either Post Office or Express Money Order. Address in full

Leonard Mfg. Co.,
20 ADAMS ST. I, CHICAGO.

Why We Can Do It!

The readers of *The Congregationalist* may doubt the statement that these spoons sold on the World's Fair Grounds for \$1.50 each or \$9.00 for the set of six, but no one bought them for less, and every one may learn from the Exposition authorities that the privilege of selling souvenir spoons was awarded a syndicate of private dealers, shutting out the manufacturer of these million spoons which we now offer, leaving them on his hands. We bought the entire stock at a price that enables us to offer them to you at 99 cents for six spoons—each one representing a different World's Fair Building. It is a genuine bargain that you cannot afford to miss.

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